E. Camp Esq.

WESTERN RECORDER.

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Hodgson's Letters.

(Concluded.)

We take our final leave of Mr. Hodgson to-day, by inserting the subjoined selections. We are sensible that we cannot have done full justice to his merits; and, were we to insert all that pleases us, we should do little else than re-publish the volume. If Mr. H. displays some of those partialities for which his own country is distinguished; he far excels every other British writer in candour respecting the institutions and the rising prospects of the United States. The topics he embraces are very numerous; and the manner in which he treats them, is for the most part, amply sufficient to reward the labour of perusal.

'Often, when at New-Orleans, walking out at sunrise, on the banks of the Mississippi, which a few hours before had been parched and cracked by yesterday's meridian fervour, but were then saturated with the heavy dews, which at that season fell nightly like showers on the mown grass, I have thought that I had never before seen so much to delight the eye, regale the senses, or kindle the imagination;—orange groves with their golden fruit and fresh green leaves; hundreds of cattle half hid in the deep wet clover, which grows wild and luxuriant on the rich alluvion; the sugar and cotton plantations on the opposite bank; and the forest behind them stretching to the boundless prairies of the Attacapas and Opelousas;—above all, the noble Mississippi flowing majestically to the sea, and carrying the imagination thousands of miles up its current, to the sources of some of its tributary streams, near the rocky mountains.—And yet when I think of the moral pollution which pervades New-Orleans, and the yellow fever which annually depopulates it, or of the intermittents and slavery which infest its vicinities, the rocky shores of New-England have a thousand times more charms for me. There I see on every side, a hardy, robust, industrious, enterprising population; better fed, better clothed, better educated than I ever saw before, and more intelligent, and at least as moral as the corresponding classes even of our own countrymen. Instead of a succession of slave plantations, whose owners, by supplying them wholesale, prevent the existence of villages or towns, except at very distant intervals, (the 2000 slaves of one slave-holder, like General ———, would make at least, one respectable village of themselves.) I find handsome thriving country towns, on every side; and I have already told you how beautiful a New-England town is, with its white frame-houses, its little courts, its planted squares, its fine wide streets, or rather avenues, and most especially its numerous spires. From one spot I have counted more than twenty-five spires; and yet I have been asked, in England, if there were any churches, or places of worship in America!'

'Although, in this narrative I have confined myself almost entirely to an account of my route through the Indian Nations, I cannot conclude without expressing my deep regret at the erroneous ideas which prevail in England on the subject of America generally.

'With a decided preference to the manners and institutions and form of government of my own country (a preference only confirmed by opportunities of comparison,) it has been impossible to avoid perceiving, that those ideas are in many respects as unjust to the U. States, as they are discreditable to Great Britain. To what cause we are to attribute the ignorance and prejudice of my enlightened and generous country on almost every topic connected with America, it is foreign to my purpose to inquire. The subject is a very interesting one; but it would lead to a discussion for which I have neither abilities nor leisure.

'I should, however, do great injustice to my own feelings, if I did not state, that, in the course of a journey of between 5000 and 6000 miles, in which I passed through the States of Vermont, New-Hampshire, Massachusetts, New-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina, Georgia, Alabama, Louisiana, Mississippi, and Tennessee, and mixed rather extensively with society, I received impressions of America and its inhabitants, very different from those which prevail among a large portion of my countrymen, or which are to be derived from our books of Travels or Reviews.

'I appeal, therefore, to the candour of my countrymen, whether, if those representations were true, which in many cases are most erroneous, the tone and temper with which the subject of America is sometimes discussed among us, are either courteous or liberal—whether they are calculated to elicit or obscure the truth, to extinguish or inflame animosity—whether they are becoming the dignity and magnanimity of Great Britain—whether they are consistent with Christian Principles—and whether in their result, they are likely to comfirm or to invalidate that combination of the benevolent efforts of the two countries, so favourable to the cause of Humanity and Religion.'

THE BIBLE.

We contemplate, with no ordinary degree of interest, a rock, which has braved for centuries the ocean's rage, practically saying, "hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed." With still greater interest, though of a somewhat different kind, should we contemplate a fortress, which, during thousands of years, had been constantly assaulted by successive generations of enemies;—around whose walls millions had perished;—and to overthrow which the utmost efforts of human force and ingenuity had been exerted in vain. Such a rock, such a fortress, we contemplate in the Bible. For thousands of years this volume has withstood, not only the iron tooth of time, which devours men, and their works together, but all the physical and intellectual strength of man. Pretended friends have endeavored to corrupt and betray it; kings and princes have perseveringly sought to banish it from the world; the civil and military powers of the greatest empires have been leagued for its destruction; the fires of persecution have often been lighted to consume it, and its friends together; and, at many seasons, death, in some horrid form, has been the almost certain consequence of affording it an asylum from the fury of its enemies. It has also been almost incessantly assailed by weapons of a different kind, which, to any other book, would be far more dangerous than fire or sword. In these assaults, wit and ridicule have wasted all their shafts; misguided reason has been compelled, though reluctantly to lend her aid, and, after repeated defeats, has again been dragged to the field; the arsenals of learning have been emptied to arm her for the contest; and, in search of means to prosecute it with success, recourse has been had not only to remote ages and distant lands, but even to the bowels of the earth, and the region of the stars. Yet still the object of all these attacks remains uninjured; while one army of its assailants after another has melted away. Though it has been ridiculed more bitterly, misrepresented more grossly, opposed more rancorously, and burnt more frequently than any other book, and perhaps than all other books united; it is so far from sinking under the efforts of its enemies, that the probability of its surviving under the final consummation of all things, is now, evidently much greater than ever. The rain has descended; the floods have come; the storm has arisen, and beat upon it; but it falls not, for it is founded upon a rock. Like the burning bush, it has ever been in flames, yet it is still unconsumed; a sufficient proof were there no other, that he who dwelt in the bush preserves the Bible.—[*Payson's Sermon before the Bible Society of Maine.*]

THE BEGGAR.

"Get thee gone" cried I to a poor beggar, who was apparently about sixty years of age —he was certainly sixty—he might be sixty-five, his countenance was pale, emaciated and care worn—his dress was forlorn and tattered—his hair was of silvery white, and as he stood with his head uncovered, was blown about by the passing wind. What a figure for the painter thought I—his pale, wan, but expressive countenance—his miserable garments—the wind playing among his locks—Oh! it would be excellent! The beggar approached nearer—with imploring and wistful looks, he said, "For the love of heaven spare me a trifle to keep me from starving—as God is my witness, I have not tasted food these two days!" "No!" said I—"I have been too often deceived." I looked at him—he was resting one hand on his stick, over which he leaned—partly from age and infirmity, and partly for rest—while his other was extended about half way from his body, in which he held his hat—in this position he regarded me with looks which seemed to read my determination—I put my hand into my pocket—a gleam, a corruscation seemed to pass over his countenance—I paused—I looked at him again—he still regarded me with the same wistful look as at first—the same soul-searching look—I drew it out, and with it a shilling which I placed in his hand—as I did so a tear started in his eye—it fell on my extended hand—it was the tear of gratitude, warm and fresh from the heart—I felt it.—*Lon. Mir.*

EXTRACT FROM A SKETCH OF THE *Missions of the United Brethren.*

WRITTEN BY THE POET MONTGOMERY.

In 1734, some Brethren went among the Indians of North America. Their labours, their trials, their sufferings, and their success, were extraordinary, even in missionary history. Many thousands of these roving and turbulent savages—of all others, perhaps, the most haughty and untractable, were converted from the error of their ways, and adorned the doctrine of God their Saviour, both in their lives and by their deaths. On one occasion, ninety-six men, women, and children, being treacherously made prisoners by a white banditti, and marched away from their peaceful habitations and beloved teachers, were scalped and tomahawked in cold blood; and according to the testimony of their murderers, with their latest breath, gave affecting evidence of their faith. At another time, eleven Missionaries, male and female, were burnt alive in their dwellings, or massacred and thrown back into the flames, in attempting to escape, by a troop of Indians in the French service.* In the late war, also, the Brethren's settlement at Fairfield, in Canada, was plundered and burnt to the ground, by the American army under General Harrison. A missionary and his wife accompanied the christian Indians on their flight, who endured for more than two years, the most deplorable privation with unshaken resignation, thankful to God, that they had yet the bread of life, and the means of grace, when they had scarcely any other comfort left.

In no instance did the word of salvation reach the consciences of the wild Indians with greater power, or more strikingly display its saving efficacy, than in the case of Tschoop. Before his conversion, he was distinguished by every act of outrage and sin, and had even crippled himself by his debaucheries; but now the lion was tamed, and the slave of sin and the devil became the child of God, and a preacher of righteousness to his countrymen. The account he once gave of his conversion will best elucidate the striking change wrought in him. "Brethren," said he, "I have been a heathen and have grown old amongst them; therefore, I know how heathens think.—Once a preacher came, and began to explain to us that there was a God. We answered, dost thou think us so ignorant as not to know that? Return to the place from whence thou camest. Then again another preacher came, and said, you must not get drunk, nor steal, nor lie, &c. We answered, thou fool, dost thou think us ignorant of this?—Learn first thyself, and then teach the people to whom thou belongest, to leave off these things: for who steal, lie, or are more drunken than thine own people? And thus we dismissed him. After some time, brother Rauch came into my hut, sat down and spoke nearly as follows:—'I am come to you in the name of the Lord of heaven and of earth; he sends to let you know that he will make you happy, and deliver you from the misery in which you lie at present. For this end he became a man, gave his life a ransom, and shed his blood for sinners, &c.' When he had finished his discourse, he lay down, fatigued with his journey, and fell into a sound sleep. I thought, what kind of man is this? There he lies and sleeps: I might kill him, and throw him into the wood, and who would regard it? But this gives him no concern; however, I could not forget his words; they constantly recurred to my mind. Even when asleep, I dreamt of the blood of Christ shed for us. I found this to be widely different from any thing I had heard before, and I interpreted Rauch's words to the other Indians. Thus, through the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Saviour, and his sufferings and death, if you would wish your word to gain entrance among the heathen."

ADDRESS,

Delivered by HEMAN HUMPHREY, D. D. *at the Collegiate Institution in Amherst, Ms. on occasion of his inauguration to the presidency of that Institution.*

Our expectations are alway excited, when any thing is presented us from the pen of Doct. H.; and the address, before us, though evidently a hasty production, has afforded us no small share of gratification.

The author commences with a tribute to the memory of the late Doct. Moore, his friend and predecessor; he alludes to his own feelings, in tearing himself from the beloved people of his charge; and, then fixes on education, as the principal theme of his address. He divides his subject into three general heads—*physical*, *intellectual*, and *moral* improvement. The following extracts are taken from his first head.

If, then, you would see the son of your prayers and hopes, blooming with health, and rejoicing daily in the full & sparkling tide of youthful buoyancy; if you wish him to be strong and athletic and careless of fatigue; if you would fit him for hard labour and safe exposure to winter and summer; or if you would prepare him to sit down twelve hours in a day with Euclid, Enfield and Newton, and still preserve his health, you must lay the foundation accordingly. You must begin with him early, must teach him self-denial, and gradually subject him to such hardships, as will help to consolidate his frame and give increasing energy to all his physical powers. His diet must be simple, his apparel must not be too warm, nor his bed too soft. Let him, in choosing his play, follow the suggestions of nature.

Be not discomposed at the sight of his sand hills in the road, his snow forts in February, and his mud dams in April;—nor when you chance to look out in the midst of an August shower, and see him wading and sailing and sporting along with the water fowl. If you would make him hardy and fearless, let him go abroad as often as he pleases, in his early boyhood, and amuse himself by the hour together, in smoothing and twirling the hoary locks of winter. Instead of keeping him shut up all day with a stove, and graduating his sleeping room by Fahrenheit, let him face the keen edge of the north wind, when the mercury is below cypher, and instead of minding a little shivering and complaining when he returns, cheer up his spirits and send him out again. In this way, you will teach him that he was not born to live in the nursery, nor brood over the kitchen fire; but to range abroad as free as the snow and the air, and to gain warmth from exercise. I love and admire the youth, who turns not back from the howling wintry blast, nor withers under the blaze of summer:—who never magnifies 'mole-hills into mountains,' but whose daring eye, exulting, scales the eagle's airy crag, and who is ready to undertake any thing that is prudent and lawful, within the range of possibility.

'Who would think of planting the mountain oak in a green-house, or of rearing the cedar of Lebanon in a lady's flower pot! Who does not know that in order to attain their mighty strength and majestic forms, they must freely enjoy the rain and the sunshine, and must feel the rocking of the tempest!

'There is a mistaken tenderness which daily interferes with the health-giving economy of Heaven. Too many parents, instead of building upon the foundation which God has laid, first subvert that foundation by misplaced indulgences, and then vainly attempt to build among the ruins. They cross and perplex nature so much, in her efforts to make their children strong and healthy, that she at length refuses to do any thing, and the doting parents are left to patch up the shattered and puny constitution as well as they can, with tonics and essences. In this way, not a few young men of good talents, are rendered physically incapable of pursuing their studies to advantage.

'One thing more. The finest constitution, the growth of many years, may be ruined in a few months. However good the health of a student may be when he enters college, it requires much care and pains to preserve it; and there is a very common mistake as to the real cause why so many fail. Hard study has all the credit of undermining many a constitution, which would have sustained twice as much application and without injury too, by early rising and walking, and by keeping up a daily acquaintance with the saw and the axe. Worthless in themselves, then, as are the elements which compose this mortal frame, so essential are its healthful energies to the operations of mind, that so long as the body and soul remain united, too much care can hardly be bestowed upon the former for the sake of the latter.'

Analagous to the preceding, is his treatment of the following head. He considers that the mind ~~must not only be furnished with materials~~, but be gradually formed, by ~~the steady and well direct~~ed *exertions* of its opening faculties. He censures the *by-paths* and the *royal roads* to literature: and insists on the necessity of *intellectual labour*, in the discoveries of science. He would have young men *climb for themselves, the hill of science;* and not think of *being carried up its steeps*—he would have them *melt the shining ore in their own furnace;* and he would urge them always to *try the strength of their own pinions*; and never think to *ascend the lofty heights on the pinions of others*. But in his last head, though less original in his manner, than in the preceding, he has furnished us with the most important considerations.

Without the fear of God nothing can be secure for one moment. Without the control of moral and religious principle, education is a drawn and polished sword, in the hands of a gigantic maniac. In his madness he may fall upon its point, or bathe it in the blood of the innocent. Great and highly cultivated talents, allied to skepticism, or infidelity, are the right arm that "scatters firebrands, arrows and death."—After all the dreams of human perfectibility, and all the hosannas which have been profanely lavished upon reason, philosophy and lierature, who, but for the guardianship of religion, could be safe in his own house for one night? What would civil government be in the profound sleep of conscience, and in the absence of right moral habits and feelings—what, but an iron despotism on the one hand, or intoxicated anarchy on the other?

'Moral habits and religious sanctions, *cannot* be dispensed with. The world would be one vast and frightful theatre of misery and crime without them. What anxious and unremitting care, then, should be bestowed upon the religious education of children. If, your "heart's desire and prayer to God" is, that your son may be virtuous, useful and pious, "train him up in the way he should go"—teach him from the cradle to obey you in all things; to govern his own passions, and to exercise all the kind and generous feelings of his heart. Let that system of religious education which is begun in the family, be carried into the primary school, from thence into the academy and up to the public seminary.'

'If human existence was bounded by this 'inch or two of time,' or if nothing which we can do for our children could have any influence upon their eternal destiny, the consequences of faithfulness, or unfaithfulness, would be comparatively trifling. But when we think of their immortality—of what it is to rise and shine and sing—or to sink and wail in outer darkness forever, and then remember that we have the keeping of their precious souls, how can we help trembling under the weight of such a responsibility? Every system of education should have reference to *two* worlds, but chiefly to the future, because the present is only the infancy of being, and the longest life bears no proportion to endless duration. Every instructor should keep distinctly in view, and remind his pupils daily of that long, long hereafter from which a thousand earthly ages will shrink into nothing.

Viewed in the light of eternity, and as qualifications for the kingdom of God, what is health and what are talents of the highest order? What are the richest literary acquisitions? They may dazzle him, but nothing can shine without holiness beyond the grave. It is moral worth, it is piety of heart, or the want of it, which will fix the destiny of the undying soul. Without the image of God, the stupendous intellect of Gabriel would be nought, but mighty rebellion and suffering to all eternity. Nor on the other hand, is there a human soul, bearing that image, tho' dwelling in the most humble clay, and merely looking through the grates of its prison, but that will ere long rise to glory and "walk in white" and sing with angels. What prayers, what instructions, what unwearied efforts then, should be employed in the religious education of every child.'

From the Boston Telegraph.

MAYHEW'S GRAVE.

In the twilight of an autumnal evening, so tranquil that nothing could be heard but the soft murmuring of the ocean, I visited the grave of Mayhew, the friend and father of the Indians on the Vineyard Island. As I entered the humble enclosure, where repose the remains of this man of God, I could not but feel that I was treading upon holy ground. I thought of his labors and prayers for the salvation of his flock, of his mouldering clay, and of his spirit, now before the throne of God. At the distance of half a mile from any dwelling—no voice of man nor hum of business to be heard—alone in the land of silence—it was no time nor place for levity. I approached his grave, with a feeling of loneliness and solemnity, that cannot be described. Here thought I, is the end of the journey of life. We all meet at last in one common resting place. We all acknowledge our allegiance to the king of terrors. The winds murmur, the flowers blossom, and the darkness hovers alike over the graves of all. I stooped down to trace, if I could, amid increasing darkness, the record of departed worth. With much difficulty, I succeeded in copying the following inscription:

THE REV. EXPERIENCE MAYHEW, A. M.
WAS BORN FEB. 5, N. S. 1673;
AND DIED OF AN APOPLEXY,
NOV. 9. 1758.
HE WAS ESTEEMED A MAN OF GOOD UNDERSTANDING, SINCERE PIETY,
HUMILITY AND CHARITY;
AND SPENT
ABOUT 63 YEARS OF HIS LIFE
IN THE GOSPEL MINISTRY;
CHIEFLY
AMONG THE INDIANS OF MARTHA'S VINEYARD.

The sweet remembrance of the just,
Shall flourish when he sleeps in dust.
Ps. 112. 6.

There is then, thought I, at least one respect, in which, even in this world, death is not the same to all. The *good man* sleeps—but not in forgetfulness. However obscure may be his character his memory is long cherished by the little circle of his acquaintance, and the hand of innocence strews his grave with flowers. What impulse has brought me hither, on this evening of the day and of the year, if not the memory of exalted virtue? More than three score winters have shed their snows upon this humble grave and yet with what emotion do I approach its hallowed confines!

I now turned from the consecrated spot, and observed, at a little distance, the grave of his successor, marked by a decent monument, with the following inscription; *In memory of the Rev. Zachariah Mayhew, who died March 6, 1806, in the 88th year of his age.*

It was enough; I had seen the graves of two eminent servants of God, who have devoted their lives and faculties to his service. They were gone to receive their reward, and I feared there were none to supply their places. I thought of the perishing Indians who had been the objects of their care, and saw them wandering in the devious paths of vice. Who was now to lead them to the fountain of life; *Help, Lord*, I exclaimed, *for the godly man ceaseth; for the faithful fail from among the children of men.*

WANDERER.

Melancthon records an awful example of God's righteous judgment upon a company of profane wretches, who, in a tragedy, intended to act the death of Christ upon the cross. He that acted the soldier's part instead of piercing with his spear a bladder full of blood, concealed under the garment of the man who personated Christ, wounded him to death: who falling from the cross, killed him who, (in a disguise) acted the part of the woman that stood wailing under the cross. The brother of him who was first slain, slew the murderer who acted the soldier's part and for slaying him he was hanged by order of justice.

Greek Youths.—Four interesting youths, natives of the Grecian Islands, are now in N. Haven (Con.) receiving an education. They were selected by the American Missionaries in Malta, and sent to this country by the permission of their relatives and friends. While here they are under the care and patronage of the American Board of Commissioners for Foreign Missions; and their support is to be derived from the Christian public.—*New-Haven Rel. Intel.*

SELECT SENTENCES.

Simple unprofitableness is always a crime.

The three great apostles of practical atheism; that make converts without persecuting, and retain them without preaching, are, Wealth, Health, and Power.

We injure mysteries which are matters of *faith*, by any attempt at explanation, in order to make them matters of *reason*. Could they be explained, they would cease to be mysteries; and it has been well said, that, a thing is not necessarily *against* reason, because it happens to be *above* it.

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* Some particulars of this tragical scene, were related by a sister who was almost miraculously preserved. A cruel Indian war, occasioned by the contest between the English and French, had broken out, spreading terror and confusion through the whole country. "Late in the evening of the 24th of November, 1755, while the missionaries were at supper, their attention was suddenly roused by the continual barking of dogs, which was followed by the report of a gun. On opening the door of the mission-house, they observed a party of hostile Indians standing before the house, with their pieces pointed towards the door. On its being opened, they immediately fired, and Martin Nitschman was killed on the spot. His wife and some others were wounded, but ran up stairs into the garret, and barricaded the door with bedsteads. Hither the savages pursued them; but not being able to force open the door, they sat fire to the house, which was soon enveloped in flames. Brother Fabricius, in attempting to make his escape, was perceived by the Indians, and instantly wounded by two balls. They then seized him, and having despatched him with their hatchets, took his scalp and left him dead on the ground. Eleven persons belonging to the Mission were burnt alive, among whom was a child only fifteen months old. Sister Senseman, already surrounded by the flames, was heard to exclaim, "'Tis all well, dear Saviour; I expected nothing else." The murderers now set fire to the barns and stables, by which all the corn, hay, and cattle were consumed; and having made a hearty meal, departed.

SYSTEMATIC CHARITY.

Recommendation of the General Association of Massachusetts at its meeting in Haverhill, June 28th, 1821.

First, That every Church, in a special meeting for that purpose, after solemn prayer to God, and due deliberation, do explicitly recognize its obligations to act as a regular, permanent Charitable Society.

Secondly, That the pastor, or when the church is vacant, some one whom they shall designate, enter, in a regular list, the name of each one who is disposed thus to contribute, with the sum to be contributed at each monthly concert, and each sacramental occasion, till the name is withdrawn by the contributor, it being understood that such person is at liberty to *exceed*, though not to fall short of the stipulated sum.

Thirdly, That once in each year, the church hold its annual meeting as a Charitable Society; when they shall review the great charitable objects of the day, and after seeking divine direction, determine to what object or objects their charities for the ensuing year shall be applied.

Fourthly, That this systematic mode of collecting small sums at stated seasons frequently recurring, be understood as intended not to supercede any charitable associations already formed, or any method of procuring larger contributions from societies or individuals; but as a source of income in addition to those already in operation.

Fifthly, That the Board of Commissioners for Foreign Missions, and the Board of Directors of the American Education Society be requested to adopt such measures as they may judge best, to lay the foregoing plan before ministers and churches for their adoption.—*Bost. Rec.*

SMALL CONGREGATIONS.

Extract from Dr. Beecher's Sermon.

It is a sad mistake too often countenanced by ministers themselves, that small congregations are unable to support the gospel: when the fact is, that no congregation is able to do without the gospel; for the tax of desolation is four times as expensive as the tax which is requisite to support the institutions of religion. This is no fiction.—Go to those societies which have judged themselves unable to support the gospel:—go to parents, and demand the items squandered by their prodigal children, beside breaking their hearts by their undutiful conduct. Go to the tavern on the Sabbath-day and on week days;—attend the arbitrations, the courts, the trainnings, the horse-racings, and the midnight revels;—witness the decayed houses, fences, and tillage;—the falling school-house, and tattered children of barbarous manners, and then return to your own little paradise, and decide, whether you will exile the gospel, as too expensive to be supported. If you are too poor to support the gospel, you are demonstrably too poor to do without it. If the one would severely press you, the other would grind you to powder. A few families may fatten in waste places but it will be upon the vices of the rest. The greater portion will be poor, and ignorant, and vicious. Do you demand how a poor people can support the gospel? Let them first appreciate the privilege according to its importance, and then let the father, and the mother, and the son, and the daughter, and the servant, lay, weekly, a light tax upon their pride, and another upon appetite, needlessly gratified, and add to these savings another item, acquired by some special effort for the purpose; and another, as God shall have prospered their lawful industry, and the result of the whole would be an abundant supply. Any ten families of ordinary property, could better afford to support the gospel than to do without it. When societies calculate what they can afford to give for the support of the gospel, they go upon the supposition, that what they do give is so much subtracted annually, from the whole amount of their income; a supposition which is utterly erroneous; for in fact, as it respects the diminution of property, they give nothing. The gospel is not a debtor to those who support it, but they are debtors to the gospel. It does not subtract from the property of a society, but adds to it more than it takes away. It is God himself who hath said, honour the Lord with thy substance, and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. The providence of God to this day has been a practical confirmation of his faithfulness in fulfilling this promise.

SCOFFERS AGAINST MISSIONS.

Extract from Rev. Mr. Wayland's Sermon.

We regret that men should oppose an enterprise of which the chief object is, to turn sinners unto holines. We will pity them, and we will pray for them. For we consider their situation far other than enviable. We recollect that it was once said by the Divine Missionary, to the first band which he commissoned, He that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me. So that this very contempt may at last involve them in a controversy infinitely more serisous than they at present anticipate. The reviler of missions, and the missionary of the cross must both stand before the judgment seat of him who said, Go ye into all the world, and preach the gospel to every creature. It is affecting to think, that whilst the one, surrounded by the nations, who through his instrumentality have been rescued from everlasting death, shall receive the plaudit, Well done good and faithful servant; the other may be numbered with those despisers who wonder and perish. O that they might know, even in this their day, the things which belong to their peace, before they are hidden from their eyes!"

PRISCILLA AND EUDOXIA.

The following two characters will sufficiently commend themselves to our attention, without particular comment.

PRISCILLA, has been a warm advocate for religious meetings. In times of refreshing from the presence of the Lord, she has always formed one of every little Christian circle within the sphere of her acquaintance. Nothing could prevent her attendance at the regular seasons of social worship. Snow and rain, mud and mire, were no obstacles. The cares of her family could yield at any time, to the precious privilege of an interview with her Christian friends—and though few if any of her domestic concerns were neglected, or even carelessly attended to, she always found leisure for the enjoyments of the prayer meeting. But no sooner has the blessed season passed away, or the first fervors of her zeal abated, than she begins to complain of the dulness of the exercises—the prayers are too long or too short— the exhortations are too languid or too stiff—the singing is too harsh or too soft—nothing pleases her.—Then, she begins to omit attendance occasionally—the wind is too high—the night is too dark, or stormy—the distance is too great—the cares of her household are pressing—and she very opportunely recollects, for the relief of her conscience, that good wives and daughters must be "keepers at home." And here the business ends till another revival commences.

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Boston Recorder condensed.

Revivals.

RELIGIOUS AWAKENING IN GREENVILLE, N. Y.

The following interesting article has been politely furnished us by Rev. Beriah Hotchkin, pastor of the Presbyterian church in Greenville.

The church in Greenville, was formed in the year 1790. It consisted of four male and seven female members. The society was formed in 1792. They have enjoyed the ministerial labours of the writer of this article, from their first formation to the present time. Some small revivals of religion have taken place at different times, but nothing very special occurred till the year 1815. On the first Sabbath in January, 1816, we admitted 42 members, and in the course of the year, 10 others. The state of religion previous to the late awakening, was very low. Professors attended the usual rounds of duty on the Sabbath, and were found at our weekly meetings; but there was much coldness and formality. Previous to the commencement of the year 1823, a number of our fashionable young people met together, and agreed to usher in the new year with what they termed a civil ball in which all things were to be conducted in such a manner as to give no offence to serious people, while it should become a matter of improvement to the youth.

The church took the alarm, and we agreed the same evening to hold a special meeting for prayer. The evening commenced; and the two standards were erected, the one at the academy, and the other at the public house, but a few rods distant from each other. We trust that some fervent prayers were offered by the brethren of the church at that time. The same day our Presbytery met for an ordination in an adjoining town: A portion of time was spent in the forenoon and evening, in special prayer; and it was agreed that one request in every prayer, should have relation to the state of Greenville. That God who delights in hearing prayer, was pleased to answer these petitions to the joy of his people. In the same month, several zealous preachers came among us, and considerable excitement took place. Numbers were induced to inquire with deep anxiety, "What shall we do to be saved?" Three meetings were attended on the Sabbath, and several in the course of the week. One of those ministers continued with us the greater part of the time, for several months.—The neighbouring ministers visited us, and preached frequently. Much time was spent in family visits and neighbourhood preaching. Many anxious meetings were attended where advice was given to serious inquirers. When the work had become more general, and considerable numbers had obtained a hope; it was our constant practice, after sermon on Lord's day evening, (in which we had the fullest assemblies,) to call for a division of the congregation. Those who were anxious, took seats by themselves; those who had obtained a hope did the same, and the rest of the congregation took another part of the house. Addresses were then made by two and sometimes by three ministers, to the different classes of people in different parts of the house, at the same time. Those scenes were solemn as eternity; and they often reminded me of the separation which will be made at the last day. Some were borne down under fearful apprehensions of Divine wrath; others were rejoicing in hope. The church was greatly animated, and quickened in duty, and they mingled their prayers with the ministers' of the gospel. Some stood in amazement, wondering what these things meant, and some were "Cut to the heart, and gnashed with their teeth." The open opposition to the work, was, I believe, as small as is usual at such times. The work was carried on with litle noise. In our public assemblies a solemn stillness was generally experienced. The preaching under which the work was wrought, was varied in manner, according to the different feelings and talents of the speakers: but its general import was the same. It consisted in what are commonly called evangelical doctrines. As awakenings in the present day are so uniform, I shall make no particular remarks. As to the number of hopeful converts, I observe, that on the first Sabbath in July, we admitted 62 members to the church, and 15 since that time, making, in the whole, the number of 77. Several are yet waiting for further light, and a few have joined the Baptists and Methodists. The present number of members in Greenville church, is one hundred and ninety. May the Lord add to the church daily, of such as shall be saved.

Extract of a letter from Rev. Mr. Wright at CARVER, *to a friend in this vicinity, dated Jan. 19.*

"A pleasing revival of religion commenced among us last October. The work has been very still and gradual. About forty-six persons have entertained hopes of a saving change—most of these are young persons. The work is still progressing."

Note.—This parish had been several years destitute both of a Minister and a house of worship. For two years they have received some aid from the Massachusetts Domestic Missionary Society, which has encouraged them to make efforts for themselves. They are now regularly supplied with preaching, and are reaping the fruits of their enterprize in this precious refreshing from the presence of the Lord. – *Boston Recorder.*

We learn that there is a gracious revival of religion in Burk, Vermont, and in Lemster, N. Hampshire. In the former place, about forty have obtained a hope of salvation through the merits of the Redeemer.

Revival of Religion in Germany.—It is well known that a few years ago infidelity, in various forms and under various names, had reached a very fearful height in the north of Germany, not only among the laity but among the clergy also. A large majority of the clergy had departed from the original doctrines and piety of the Reformers. Within the last four or five years, however, a remarkable alteration has taken place among the clergy. The right honorable Sir G. H. Rose, in a speech which he recently delivered before the Southampton Bible Society, in England, stated that he had been in Germany, and had witnessed this change, and that it was evidently to be attributed to the influence of Bible Societies. "From the period of the active operation of these societies," he says, "infidelity has been giving away, and there is no other assignable cause for this but the increased attention paid to the holy scriptures. A pure spirit of religion is now rising in the north of Germany, and the missionaries lately sent thence to Sierra Leone, were among the first fruits of this revival of German piety."—*N. Y. Ob.*

Western Recorder.

UTICA, TUESDAY, FEBRUARY 17, 1824.

There has been no important intelligence from our Missionary stations, since the last Recorder was issued.

The Missionary Herald for the present month, contains among other interesting articles, copious selections from two of the Journals of the Eastern Missionaries. There is, for the most part, such a uniformity of manner in Missionary Journals, that we have hitherto preferred furnishing our readers with the mere abstracts of them: But those we now allude to, are somewhat of a different character. The selections from the Journal of Gabriel Tissera, are calculated to make us acquainted with their author, who has been raised from the ranks of heathenism, to become an acceptable preacher of righteousness: and we cannot but regret that our present limits are too circumscribed to admit of their insertion:—But the selections from the Journal of Messrs. Fisk and King, are too interesting to be withholden from our readers; and we think that no person who peruses them will be disposed to complain of their length.

Under the head of Statistics, we have this week concluded, our "view of Missionary Stations." Hereafter, we hope to furnish our readers, at least occasionally, with such statistical information as was originally anticipated.

Several articles were received too late for insertion.

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Condensed from the Missionary Herald, for the Western Recorder.

JOURNEY OF MESSRS. FISK AND KING FROM CAIRO TO JERUSALEM, THROUGH THE DESERT, EXTRACTED FROM THEIR JOURNAL.

Near Shoobreh in upper Egypt, we met a crowd in the street composed principally of women and children following some soldiers, who were leading along a number of Arabs with their hands bound. The women were weeping, and shrieking, and crying, "My liver! my liver!" We found on inquiry, that the young men had been pressed as soldiers by order of government. The process is this. Government sends out men to the villages with orders to return with a certain number of soldiers. They go and seize the first promising young men they can find. One young man had fainted, and an old man was carrying him off, followed by women who rent the air with their cries.—We had scarcely left this crowd before we met a man carrying a corpse on a mule, probably to bury it. It was merely wrapped up in a mat of reeds. The whole was a piteous and affecting scene.

Monday, April 7, 1823.—Soon after sunrise an Arab Shekh came with our camels. We had engaged 13, and had purchased four goat skins and four leather bottles, in which to carry our water.

'At nine o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten, in regular order for Syria. A Turkish Dervish and two or three others joined our caravan. At nearly 4 o'clock, after riding more than five hours, course E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel.—Here a number of Musselmans and several Armenians joined our caravan.

Tuesday, 8.—We arose at 5, and at 6 resumed our journey. At 8, we passed a village in a grove of palm-trees. At half past 11, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the comparison, "like the shadow of a great rock in a weary land."—The caravan came up in half an hour, and we went on. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not *know* that it is a *mere illusion*, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes. Thus are the hopes of this world, and the objects which men ardently pursue, false and illusive as the streams of the desert.

Wednesday, 9.—Bilbes being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, and we did not set off till half past nine. Several Turks, Arabs and Armenians, here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule and one horse. Several of the camels, are loaded with merchandize, and most of the camel-drivers perform the whole journey on foot.

Most of the time to-day we have been rising a gentle ascent, course E. and N. E.—We are now in the desert, out of sight of the inhabited world. Its appearance, however, is not so perfecly barren as we expected to find it. Almost every where we see thistles, grass, and flowers, growing out of the sand, though thinly scattered, of stinted growth, and of a dry and withered look.—When we stop, we select a good spot for our encampment, raise our tent on its two poles, and stretch out the ropes and fasten them to the earth with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bed-steads.

Thursday, 10.—When the caravan stops, the camels are turned out to feed on the thistles, weeds, and grass, which the desert produces. At sun-set they are assembled, & made to lie down around the encampment. Saw a mountain at great distance on our right, and a village far off on our left. At 2, after seven hours travelling, we pitched our tents at Mahsima. Thermometer in the tent 84 deg., in the sun 104 deg. Here is a well of what we call here in the desert, good water. The goat-skins which we took to carry water in, were new, and have given the water a reddish colour, and an exceedingly loathsome taste.

[Thrice, during the forenoon of the next day, the passports of the different companies composing the caravan, were demanded by Arab soldiers, patrolling this part of the desert for the purpose of stopping travellers who were destitute of passports.]

The same day after some refreshment, we took a Persian Testament, and Genesis in Arabic, and went down to Hadgi Mohammed, the Dervish. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then showed him our books. He reads well in Persian and Arabic. Of the other Dervishes, not one knows how to read. While we were reading with him, most of the Dervishes, and several Turks and Armenians, gathered around and listened; Mohammed read in Genesis, and said it was *very good*. Another Turk then took it, and read that God *rested* on the seventh day, and said angrily, that it was infidelity to say that God *rested*. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the Mufti of Jerusalem, who said it was good.—This argument silenced him at once. We gave the book of Genesis to Mahammed.—While we were sitting with him, Elias the Maronite began to beat his mother, because she did not cook his victuals as he wished.—Mr. Wolff went to him and reproved him severely for such conduct. The Turks said *tauntingly*, "He is a Christisn." We were glad they heard Mr. Wolff's admonition, in which he showed them how inconsistent his behaviour was with the commands of the Gospel. The unnatural man at length relented, and went to his mother and kissed her hand in token of acknowledgement. Towards evening two Turks had a dispute which finally led to blows. Hadgi Ibrahim (the Anakite) interfered, and, by loud words and a few blows, settled the quarrel. After this, the Dervish Mustapha became very angry with his ass, and, like Balaam, fell to beating him, and concluded by calling him a *Jew*.

[During the next day they beheld several flocks of sheep and goats, guarded by Bedouin shepherds, and feeding on the scanty vegetation which the wilderness affords.—One of the flocks, from which our travellers purchased a lamb, contained about 300 sheep and goats. The shepherd and two boys were spinning cotton with a small spindle, as they walked about surrounded by the objects, of their care.]

Monday, 14.—This morning a strong scorching wind from the S. E. commenced. It was indeed distressing. The air sometimes seemed as if it issued from the mouth of an oven. Many of the Arabs bound a handkerchief over their mouths and noses, as a defence against it. After riding six hours and a half, we pitched our tent on the plain of Loolia, near a well of miserable water. The Thermometer in our tent stood at 99 deg. The country we passed was full of sand-hills. The wind sometimes blew the sand over the hills like snow in a storm. This has been a dreadful day.

[To avoid the heat of the day, they arose at midnight, and resumed their journey at one in the morning. They continued travelling till noon.]

The wind continued from the S. E. during the night, and we anticipated another dreadful day. But in the forenoon it changed to the S. W. and we were refreshed by a cooling breeze. The night was so cloudy that not a star appeared. The loaded camels, which during the day travel like a flock, were all tied together when we travelled in the night. After the heat of yesterday, and our ride last night, we all find ourselves unwell.

Wednesday, 16.—Resumed our journey at five in the morning. Soon came upon a harder road than we had found for several days. It was no great distance from the Sea. The salt water had over-flowed it, and had been evaporated by the sun, leaving a considerable thickness of salt on the ground. At 2, we came upon the shore of the Mediterranean, where the waves were rolling, and foaming, and breaking, in a most beautiful and majestic manner. Turning from the sea-shore, and passing over a mountain of sand, we came in a little while to El Arish, a village situated in the desert. At Messaoudia, a watering place on the seashore, the caravan separated, and one part took a different route for Gaza. After riding ten hours and a half, we pitched our tent on the plain near the village. Our Shekh belongs to this place. When he and his attendants met with their friends, we had an opportunity to observe a curious mode of salutation. They took each other by the hand, put their foreheads together, and smacked their lips, but without bringing their faces in contact. They repeated this joining of foreheads and distant kissing four or five times, saying, "Peace;" "Well?"—"Thank God;" "How are you?" "Thank God;" "Peace," "God give you peace." "God bless you."

[They now began to witness some cultivated fields, and a degree of verdure for which the sandy hills of the desert were gratefully exchanged. About the middle of the next day, which was Friday, and the twelfth since leaving Cairo, they had a shower of rain. Soon after they crossed the valley of Zaaka.]

We have now just left the dominions of Mohammed Ali Pasha, and entered modern Syria. Whether we are yet within the limits of ancient Palestine, or not, we do not know. The valley of Zaaka is no doubt a torrent in the rainy seasons. Possibly this is the river of Egypt. See Gen. xv, 18, and Josh. xv. 4. If so, we are already in the promised land.

From the top of the hill, near our tent, we lifted up our eyes and looked "northward and southward," and "eastward and westward," and thought of the dangers we had escaped, and of the prospect before us. How trying it must have been to Moses, after wandering forty years in the wilderness, to be told that he must not enter the good land which his eyes beheld.

Saturday, 19.—In the morning we found that some bold Bedouin had made his way through our encampment, and carried off a saddle. Mustapha went out, and, finding a Bedouin, charged him with stealing it, and began to chastise him. He gave a signal and a number of armed Bedouins made their appearance at a distance. The surrounding country was full of them; and, as all would be likely to unite together in case of a disturbance, it was thought prudent to leave them in quiet possession of the saddle, and to proceed as soon as possible. At 6, the caravan moved off the ground. As we proceeded, we found a gradual increase of vegetation, and cultivated fields became more frequent. At half past 10, we passed a well of water and some ruins. Two pillars of grey granite were standing. The place is called *Rofa*. This is probably the Rophia, which was the first town in Syria, Rhinocalura (probably El Arish) being the last in Egypt. At half past 11, after crossing a mountain which is called on one of our maps a continuation of Mount Seir, we came to the village Khan Yoanas (the Inn of Jonas,) the first village we have seen in Syria. It is surrounded by gardens, and is inhabited by Musselmans, who have a tradition that the Prophet Jonas once was here.—East of it on a hill is another Musselman village.

From Khan Yoanas we travelled several hours over a wide and beautiful plain, filled with herds of camels, sheep and goats which were generally tended by Bedouin women. This is the ancient land of the Philistines.—Here we were continually harrassed by the Bedouins, who seemed to spring up like Hydras in every corner. First came 10 or 1 armed with swords and match-locks. They dress was merely a turban on the head and a piece of cloth tied round the waist. They met our guide and camel drivers, took each other's hands, kissed, and had all the appearance of friends. It was, however, soon found that they wanted money. Our guide told them they must exact nothing from us, because we were Englishmen; for we travel with English passports. The name of Englishman is so much respected even among Bedouins, that we were not molested. For two hours, however, as we moved along our attendants were engaged in loud and violent disputes with these and other companies of Bedouins, who came up after they went away. They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of the Arabs. Our shekh knew all these free-booters, and it is probably owing to his acquaintance with them, and his faithfulness to us, that they were so easily satisfied, and that we met with so little trouble from them. He says most of the Bedouins are much worse than these and yet he called these Satans (Shaitans.)

SYSTEMATIC CHARITY.

Recommendation of the General Association of Massachusetts at its meeting in Haverhill, June 28th, 1821.

First, That every Church, in a special meeting for that purpose, after solemn prayer to God, and due deliberation, do explicitly recognize its obligations to act as a regular, permanent Charitable Society.

Secondly, That the pastor, or when the church is vacant, some one whom they shall designate, enter, in a regular list, the name of each one who is disposed thus to contribute, with the sum to be contributed at each monthly concert, and each sacramental occasion, till the name is withdrawn by the contributor, it being understood that such person is at liberty to *exceed*, though not to fall short of the stipulated sum.

Thirdly, That once in each year, the church hold its annual meeting as a Charitable Society; when they shall review the great charitable objects of the day, and after seeking divine direction, determine to what object or objects their charities for the ensuing year shall be applied.

Fourthly, That this systematic mode of collecting small sums at stated seasons frequently recurring, be understood as intended not to supercede any charitable associations already formed, or any method of procuring larger contributions from societies or individuals; but as a source of income in addition to those already in operation.

Fifthly, That the Board of Commissioners for Foreign Missions, and the Board of Directors of the American Education Society be requested to adopt such measures as they may judge best, to lay the foregoing plan before ministers and churches for their adoption.—*Bost. Rec.*

SMALL CONGREGATIONS.

Extract from Dr. Beecher's Sermon.

It is a sad mistake too often countenanced by ministers themselves, that small congregations are unable to support the gospel: when the fact is, that no congregation is able to do without the gospel; for the tax of desolation is four times as expensive as the tax which is requisite to support the institutions of religion. This is no fiction.—Go to those societies which have judged themselves unable to support the gospel:—go to parents, and demand the items squandered by their prodigal children, beside breaking their hearts by their undutiful conduct. Go to the tavern on the Sabbath-day and on week days;—attend the arbitrations, the courts, the trainnings, the horse-racings, and the midnight revels;—witness the decayed houses, fences, and tillage;—the falling school-house, and tattered children of barbarous manners, and then return to your own little paradise, and decide, whether you will exile the gospel, as too expensive to be supported. If you are too poor to support the gospel, you are demonstrably too poor to do without it. If the one would severely press you, the other would grind you to powder. A few families may fatten in waste places but it will be upon the vices of the rest. The greater portion will be poor, and ignorant, and vicious. Do you demand how a poor people can support the gospel? Let them first appreciate the privilege according to its importance, and then let the father, and the mother, and the son, and the daughter, and the servant, lay, weekly, a light tax upon their pride, and another upon appetite, needlessly gratified, and add to these savings another item, acquired by some special effort for the purpose; and another, as God shall have prospered their lawful industry, and the result of the whole would be an abundant supply. Any ten families of ordinary property, could better afford to support the gospel than to do without it. When societies calculate what they can afford to give for the support of the gospel, they go upon the supposition, that what they do give is so much subtracted annually, from the whole amount of their income; a supposition which is utterly erroneous; for in fact, as it respects the diminution of property, they give nothing. The gospel is not a debtor to those who support it, but they are debtors to the gospel. It does not subtract from the property of a society, but adds to it more than it takes away. It is God himself who hath said, honour the Lord with thy substance, and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. The providence of God to this day has been a practical confirmation of his faithfulness in fulfilling this promise.

SCOFFERS AGAINST MISSIONS.

Extract from Rev. Mr. Wayland's Sermon.

We regret that men should oppose an enterprise of which the chief object is, to turn sinners unto holines. We will pity them, and we will pray for them. For we consider their situation far other than enviable. We recollect that it was once said by the Divine Missionary, to the first band which he commissoned, He that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me. So that this very contempt may at last involve them in a controversy infinitely more serisous than they at present anticipate. The reviler of missions, and the missionary of the cross must both stand before the judgment seat of him who said, Go ye into all the world, and preach the gospel to every creature. It is affecting to think, that whilst the one, surrounded by the nations, who through his instrumentality have been rescued from everlasting death, shall receive the plaudit, Well done good and faithful servant: the other may be numbered with those despisers who wonder and perish. O that they might know, even in this their day, the things which belong to their peace, before they are hidden from their eyes!"

PRISCILLA AND EUDOXIA.

The following two characters will sufficiently commend themselves to our attention, without particular comment.

Priscilla, has been a warm advocate for religious meetings. In times of refreshing from the presence of the Lord, she has always formed one of every little Christian circle within the sphere of her acquaintance. Nothing could prevent her attendance at the regular seasons of social worship. Snow and rain, mud and mire, were no obstacles. The cares of her family could yield at any time, to the precious privilege of an interview with her Christian friends—and though few if any of her domestic concerns were neglected, or even carelessly attended to, she always found leisure for the enjoyments of the prayer meeting. But no sooner has the blessed season passed away, or the first fervors of her zeal abated, than she begins to complain of the dulness of the exercises—the prayers are too long or too short—the exhortations are too languid or too stiff—the singing is too harsh or too soft—nothing pleases her.—Then, she begins to omit attendance occasionally—the wind is too high—the night is too dark, or stormy—the distance is too great—the cares of her household are pressing—and she very opportunely recollects, for the relief of her conscience, that good wives and daughters must be "keepers at home." And here the business ends till another revival commences.

Eudoxia, loves the company of all that "fear the Lord," at all times; and wherever there is a meeting for prayer and religious instruction she is sure to be found, unless paramount duties demand her attention elsewhere. But, uniformly, before she enters a circle of religious friends, she lifts her heart to God for his presence and blessing; if possible she retires to her closet, and spends a few moments in examining her motives, reading a portion of Scripture, and supplicating the Divine blessing on the anticipated meeting. Thus she is prepared to derive strength and consolation from all the exercises in which she participates. If there be not all the engagedness manifest, that she would gladly see, she remembers that God looketh not on the outward appearance but on the heart—and that if there may be strong affections where there is no piety; there may be also, sincere piety and acceptable devotion, where there are not strong affections. But she is habituated to eyeing the hand of God continually; and when holy comforts and joys are dealt out more sparingly than at some times, instead of repining she thanks God that he does not withdraw the light of his countenance wholly. Thus she attends no religious meeting without spiritual benefit. If her heart has been greatly enlarged, and her pious resolutions strengthened, she finds occasion of fervent gratitude to her Redeemer; if she has found no peculiar encouragement and edification, she is humbled in her own eyes, and takes all the blame to herself. Hence Eudoxia is never discouraged. She is no less attached to the circles of her religious friends, in seasons of declension than in those of revival. She walks with God. She expects all her supplies of grace from him. And she is not disappointed—for her determination to serve God; and do what in her lies to advance the interests of religion ensures to her the comfort of the promise, "All things shall work together for good to them that love God."

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The following interesting article has been politely furnished us by Rev. Beriah Hotchkin, pastor of the Presbyterian church in Greenville.

The church in Greenville, was formed in the year 1790. It consisted of four male and seven female members. The society was formed in 1792. They have enjoyed the ministerial labours of the writer of this article, from their first formation to the present time. Some small revivals of religion have taken place at different times, but nothing very special occurred till the year 1815. On the first Sabbath in January, 1816, we admitted 42 members, and in the course of the year, 10 others. The state of religion previous to the late awakening, was very low. Professors attended the usual rounds of duty on the Sabbath, and were found at our weekly meetings; but there was much coldness and formality. Previous to the commencement of the year 1823, a number of our fashionable young people met together, and agreed to usher in the new year with what they termed a civil ball in which all things were to be conducted in such a manner as to give no offence to serious people, while it should become a matter of improvement to the youth.

The church took the alarm, and we agreed the same evening to hold a special meeting for prayer. The evening commenced; and the two standards were erected, the one at the academy, and the other at the public house, but a few rods distant from each other. We trust that some fervent prayers were offered by the brethren of the church at that time. The same day our Presbytery met for an ordination in an adjoining town: A portion of time was spent in the forenoon and evening, in special prayer; and it was agreed that one request in every prayer, should have relation to the state of Greenville. That God who delights in hearing prayer, was pleased to answer these petitions to the joy of his people. In the same month, several zealous preachers came among us, and considerable excitement took place. Numbers were induced to inquire with deep anxiety, "What shall we do to be saved?" Three meetings were attended on the Sabbath, and several in the course of the week. One of those ministers continued with us the greater part of the time, for several months.—The neighbouring ministers visited us, and preached frequently. Much time was spent in family visits and neighbourhood preaching. Many anxious meetings were attended where advice was given to serious inquirers. When the work had become more general, and considerable numbers had obtained a hope; it was our constant practice, after sermon on Lord's day evening, (in which we had the fullest assemblies,) to call for a division of the congregation. Those who were anxious, took seats by themselves; those who had obtained a hope did the same, and the rest of the congregation took another part of the house. Addresses were then made by two and sometimes by three ministers, to the different classes of people in different parts of the house, at the same time. Those scenes were solemn as eternity; and they often reminded me of the separation which will be made at the last day. Some were borne down under fearful apprehensions of Divine wrath; others were rejoicing in hope. The church was greatly animated, and quickened in duty, and they mingled their prayers with the ministers' of the gospel. Some stood in amazement, wondering what these things meant, and some were "Cut to the heart, and gnashed with their teeth." The open opposition to the work, was, I believe, as small as is usual at such times. The work was carried on with little noise. In our public assemblies a solemn stillness was generally experienced. The preaching under which the work was wrought, was varied in manner, according to the different feelings and talents of the speakers: but its general import was the same. It consisted in what are commonly called evangelical doctrines. As awakenings in the present day are so uniform, I shall make no particular remarks. As to the number of hopeful converts, I observe, that on the first Sabbath in July, we admitted 62 members to the church, and 15 since that time, making, in the whole, the number of 77. Several are yet waiting for further light, and a few have joined the Baptists and Methodists. The present number of members in Greenville church, is one hundred and ninety. May the Lord add to the church daily, of such as shall be saved.

Extract of a letter from Rev. Mr. Wright at Carver, *to a friend in this vicinity, dated Jan. 19.*

"A pleasing revival of religion commenced among us last October. The work has been very still and gradual. About forty-six persons have entertained hopes of a saving change—most of these are young persons. The work is still progressing."

Note.—This parish had been several years destitute both of a Minister and a house of worship. For two years they have received some aid from the Massachusetts Domestic Missionary Society, which has encouraged them to make efforts for themselves. They are now regularly supplied with preaching, and are reaping the fruits of their enterprize in this precious refreshing from the presence of the Lord. – *Boston Recorder.*

We learn that there is a gracious revival of religion in Burk, Vermont, and in Lemster, N. Hampshire. In the former place, about forty have obtained a hope of salvation through the merits of the Redeemer.

Revival of Religion in Germany.—It is well known that a few years ago infidelity, in various forms and under various names, had reached a very fearful height in the north of Germany, not only among the laity but among the clergy also. A large majority of the clergy had departed from the original doctrines and piety of the Reformers. Within the last four or five years, however, a remarkable alteration has taken place among the clergy. The right honorable Sir G. H. Rose, in a speech which he recently delivered before the Southampton Bible Society, in England, stated that he had been in Germany, and had witnessed this change, and that it was evidently to be attributed to the influence of Bible Societies. "From the period of the active operation of these societies," he says, "infidelity has been giving away, and there is no other assignable cause for this but the increased attention paid to the holy scriptures. A pure spirit of religion is now rising in the north of Germany, and the missionaries lately sent thence to Sierra Leone, were among the first fruits of this revival of German piety."—*N. Y. Ob.*

Western Recorder.

UTICA, TUESDAY, FEBRUARY 17, 1824.

There has been no important intelligence from our Missionary stations, since the last Recorder was issued.

The Missionary Herald for the present month, contains among other interesting articles, copious selections from two of the Journals of the Eastern Missionaries. There is, for the most part, such a uniformity of manner in Missionary Journals, that we have hitherto preferred furnishing our readers with the mere abstracts of them: But those we now allude to, are somewhat of a different character. The selections from the Journal of Gabriel Tissera, are calculated to make us acquainted with their author, who has been raised from the ranks of heathenism, to become an acceptable preacher of righteousness: and we cannot but regret that our present limits are too circumscribed to admit of their insertion:—But the selections from the Journal of Messrs. Fisk and King, are too interesting to be withholden from our readers; and we think that no person who peruses them will be disposed to complain of their length.

Under the head of Statistics, we have this week concluded, our "view of Missionary Stations." Hereafter, we hope to furnish our readers, at least occasionally, with such statistical information as was originally anticipated.

Several articles were received too late for insertion.

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Condensed from the Missionary Herald, for the Western Recorder.

JOURNEY OF MESSRS. FISK AND KING FROM CAIRO TO JERUSALEM, THROUGH THE DESERT, EXTRACTED FROM THEIR JOURNAL.

Near Shoobreh in upper Egypt, we met a crowd in the street composed principally of women and children following some soldiers, who were leading along a number of Arabs with their hands bound. The women were weeping, and shrieking, and crying, "My liver! my liver!" We found on inquiry, that the young men had been pressed as soldiers by order of government. The process is this. Government sends out men to the villages with orders to return with a certain number of soldiers. They go and seize the first promising young men they can find. One young man had fainted, and an old man was carrying him off, followed by women who rent the air with their cries.—We had scarcely left this crowd before we met a man carrying a corpse on a mule, probably to bury it. It was merely wrapped up in a mat of reeds. The whole was a piteous and affecting scene.

Monday, April 7, 1823.—Soon after sunrise an Arab Shekh came with our camels. We had engaged 13, and had purchased four goat skins and four leather bottles, in which to carry our water.

'At nine o'clock we took leave of Mr. Salt and his family, and rode out of town; and after arranging our baggage, commenced our journey at ten, in regular order for Syria. A Turkish Dervish and two or three others joined our caravan. At nearly 4 o'clock, after riding more than five hours, course E. N. E. we pitched our tent on the sandy plain near the village Abu-Sabel.—Here a number of Musselmans and several Armenians joined our caravan.

Tuesday, 8.—We arose at 5, and at 6 resumed our journey. At 8, we passed a village in a grove of palm-trees. At half past 11, having rode on with our guide, trotting our camels till we were almost out of sight of the caravan, we stopped to rest under the shade of a tree. Here we felt the force and saw the beauty of the comparison, "like the shadow of a great rock in a weary land."—The caravan came up in half an hour, and we went on. We have hitherto had fertile fields on our left hand, and the barren desert on our right. In looking off upon the desert we have observed at a distance the appearance of water. The illusion is perfect, and did we not *know* that it is a *mere illusion*, we should confidently say that we saw water. It sometimes appears like a lake, and sometimes like a river. As you approach it, it recedes or vanishes. Thus are the hopes of this world, and the objects which men ardently pursue, false and illusive as the streams of the desert.

Wednesday, 9.—Bilbes being the last village before crossing the desert, our attendants were employed in getting things for themselves and their beasts, and we did not set off till half past nine. Several Turks, Arabs and Armenians, here joined our caravan. After entering the desert, we counted the persons belonging to the caravan, and found the whole number 74, with 44 camels, 57 asses, one mule and one horse. Several of the camels, are loaded with merchandize, and most of the camel-drivers perform the whole journey on foot.

Most of the time to-day we have been rising a gentle ascent, course E. and N. E.—We are now in the desert, out of sight of the inhabited world. Its appearance, however, is not so perfecly barren as we expected to find it. Almost every where we see thistles, grass, and flowers, growing out of the sand, though thinly scattered, of stinted growth, and of a dry and withered look.—When we stop, we select a good spot for our encampment, raise our tent on its two poles, and stretch out the ropes and fasten them to the earth with pins, and then arrange our trunks and boxes of books, so that they serve us for tables, chairs, and bed-steads.

Thursday, 10.—When the caravan stops, the camels are turned out to feed on the thistles, weeds, and grass, which the desert produces. At sun-set they are assembled, & made to lie down around the encampment. Saw a mountain at great distance on our right, and a village far off on our left. At 2, after seven hours travelling, we pitched our tents at Mahsima. Thermometer in the tent 84 deg., in the sun 104 deg. Here is a well of what we call here in the desert, good water. The goat-skins which we took to carry water in, were new, and have given the water a reddish colour, and an exceedingly loathsome taste.

[Thrice, during the forenoon of the next day, the passports of the different companies composing the caravan, were demanded by Arab soldiers, patrolling this part of the desert for the purpose of stopping travellers who were destitute of passports.]

The same day after some refreshment, we took a Persian Testament, and Genesis in Arabic, and went down to Hadgi Mohammed, the Dervish. We sat down with him on his blanket spread on the sand, with the sun beating on our heads, and then showed him our books. He reads well in Persian and Arabic. Of the other Dervishes, not one knows how to read. While we were reading with him, most of the Dervishes, and several Turks and Armenians, gathered around and listened; Mohammed read in Genesis, and said it was *very good*. Another Turk then took it, and read that God *rested* on the seventh day, and said angrily, that it was infidelity to say that God *rested*. Mr. Wolff tried to explain, but to no purpose, till he said he had given such a book to the Mufti of Jerusalem, who said it was good.—This argument silenced him at once. We gave the book of Genesis to Mahammed.—While we were sitting with him, Elias the Maronite began to beat his mother, because she did not cook his victuals as he wished.—Mr. Wolff went to him and reproved him severely for such conduct. The Turks said *tauntingly*, "He is a Christisn." We were glad they heard Mr. Wolff's admonition, in which he showed them how inconsistent his behaviour was with the commands of the Gospel. The unnatural man at length relented, and went to his mother and kissed her hand in token of acknowledgement. Towards evening two Turks had a dispute which finally led to blows. Hadgi Ibrahim (the Anakite) interfered, and, by loud words and a few blows, settled the quarrel. After this, the Dervish Mustapha became very angry with his ass, and, like Balaam, fell to beating him, and concluded by calling him a *Jew*.

[During the next day they beheld several flocks of sheep and goats, guarded by Bedouin shepherds, and feeding on the scanty vegetation which the wilderness affords.—One of the flocks, from which our travellers purchased a lamb, contained about 300 sheep and goats. The shepherd and two boys were spinning cotton with a small spindle, as they walked about surrounded by the objects, of their care.]

Monday, 14.—This morning a strong scorching wind from the S. E. commenced. It was indeed distressing. The air sometimes seemed as if it issued from the mouth of an oven. Many of the Arabs bound a handkerchief over their mouths and noses, as a defence against it. After riding six hours and a half, we pitched our tent on the plain of Loolia, near a well of miserable water. The Thermometer in our tent stood at 99 deg. The country we passed was full of sand-hills. The wind sometimes blew the sand over the hills like snow in a storm. This has been a dreadful day.

[To avoid the heat of the day, they arose at midnight, and resumed their journey at one in the morning. They continued travelling till noon.]

The wind continued from the S. E. during the night, and we anticipated another dreadful day. But in the forenoon it changed to the S. W. and we were refreshed by a cooling breeze. The night was so cloudy that not a star appeared. The loaded camels, which during the day travel like a flock, were all tied together when we travelled in the night. After the heat of yesterday, and our ride last night, we all find ourselves unwell.

Wednesday, 16.—Resumed our journey at five in the morning. Soon came upon a harder road than we had found for several days. It was no great distance from the Sea. The salt water had over-flowed it, and had been evaporated by the sun, leaving a considerable thickness of salt on the ground. At 2, we came upon the shore of the Meditterranean, where the waves were rolling, and foaming, and breaking, in a most beautiful and majestic manner. Turning from the sea-shore, and passing over a mountain of sand, we came in a little while to El Arish, a village situated in the desert. At Messaoudia, a watering place on the sea-shore, the caravan separated, and one part took a different route for Gaza. After riding ten hours and a half, we pitched our tent on the plain near the village. Our Shekh belongs to this place. When he and his attendants met with their friends, we had an opportunity to observe a curious mode of salutation. They took each other by the hand, put their foreheads together, and smacked their lips, but without bringing their faces in contact. They repeated this joining of foreheads and distant kissing four or five times, saying, "Peace;" "Well?"—"Thank God;" "How are you?" "Thank God;" "Peace," "God give you peace." "God bless you."

[They now began to witness some cultivated fields, and a degree of verdure for which the sandy hills of the desert were gratefully exchanged. About the middle of the next day, which was Friday, and the twelfth since leaving Cairo, they had a shower of rain. Soon after they crossed the valley of Zaaka.]

We have now just left the dominions of Mohammed Ali Pasha, and entered modern Syria. Whether we are yet within the limits of ancient Palestine, or not, we do not know. The valley of Zaaka is no doubt a torrent in the rainy seasons. Possibly this is the river of Egypt. See Gen. xv, 18, and Josh. xv. 4. If so, we are already in the promised land.

From the top of the hill, near our tent, we lifted up our eyes and looked "northward and southward," and "eastward and westward," and thought of the dangers we had escaped, and of the prospect before us. How trying it must have been to Moses, after wandering forty years in the wilderness, to be told that he must not enter the good land which his eyes beheld.

Saturday, 19.—In the morning we found that some bold Bedouin had made his way through our encampment, and carried off a saddle. Mustapha went out, and, finding a Bedouin, charged him with stealing it, and began to chastise him. He gave a signal and a number of armed Bedouins made their appearance at a distance. The surrounding country was full of them; and, as all would be likely to unite together in case of a disturbance, it was thought prudent to leave them in quiet possession of the saddle, and to proceed as soon as possible. At 6, the caravan moved off the ground. As we proceeded, we found a gradual increase of vegetation, and cultivated fields became more frequent. At half past 10, we passed a well of water and some ruins. Two pillars of grey granite were standing. The place is called *Rofa*. This is probably the Rophia, which was the first town in Syria, Rhinocolura (probably El Arish) being the last in Egypt. At half past 11, after crossing a mountain which is called on one of our maps a continuation of Mount Seir, we came to the village Khan Yoanas (the Inn of Jonas,) the first village we have seen in Syria. It is surrounded by gardens, and is inhabited by Musselmans, who have a tradition that the Prophet Jonas once was here.—East of it on a hill is another Musselman village.

From Khan Yoanas we travelled several hours over a wide and beautiful plain, filled with herds of camels, sheep and goats which were generally tended by Bedouin women. This is the ancient land of the Philistines.—Here we were continually harrassed by the Bedouins, who seemed to spring up like Hydras in every corner. First came 10 or 12 armed with swords and match-locks. Their dress was merely a turban on the head and a piece of cloth tied round the waist. They met our guide and camel drivers, took each other's hands, kissed, and had all the appearance of friends. It was, however, soon found that they wanted money. Our guide told them they must exact nothing from us, because we were Englishmen; for we travel with English passports. The name of Englishman is so much respected even among Bedouins, that we were not molested. For two hours, however, as we moved along, our attendants were engaged in loud and violent disputes with these and other companies of Bedouins, who came up after they went away. They extorted a few dollars from the Armenians and Greeks, and at last took an ass from one of the Arabs. Our shekh knew all these free-booters, and it is probably owing to his acquaintance with them, and his faithfulness to us, that they were so easily satisfied, and that we met with so little trouble from them. He says most of the Bedouins are much worse than these, and yet he called these Satans (Shaitans.)

Under a large Sycamore tree we saw women and children threshing barley on the ground with long sticks. Near by, was a shepherdess tending a large flock, with her crook in her hand, and the skin of a lamb, having the wool on, thrown over her shoulders for a shawl.

It is difficult to ascertain the limit, which divided the ancient Canaan from Egypt.—God said unto Abraham, Gen. 5: 18, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." In Josh. 15: 4, it is said, that the border of Judah "went out unto the river of Egypt." The question is, what was meant by the *river of Egypt*. D'Anville places it, on his map of ancient Egypt, within about 10 miles of Katich (Casium) and more than 30, from El Arish (Rhinocalura.) We crossed no river, nor any stream of water, however small, between Cairo and Gaza, but we passed the beds of several now dry, one in the valley of Zaaka, another called Silgah four hours, and a third two hours, before reaching Gaza. This last is probably the brook Besor, which David passed over with 400 men in pursuit of the Amelekites, who had smitten Ziglak, and whom he found "spread abroad upon all the earth, eating, and drinking, and dancing," where he "smote them." 1 Sam. 30: 16, 17.

At half past 5, after riding 11 hours and a half, we arrived at Gaza, the city whose gates Sampson carried away, and where he slew 3000 Philistines at his death. We had no very good opportunity to judge of the population of the place, but probably the estimation, given by geographers, of 5000, is not far from the truth. The houses are all built, of stone, but make a very mean appearance. The scenery around is beautiful.

Five hours and a half from Gaza, we saw on our left the village Mijdal, near the ruins of the ancient Askelon, which is now uninhabited. Such at least is the information given us by the Arabs. After riding eight hours and a half, we pitched our tent near the village Esdood, which, from its situation, and from the similarity of the name, we presume to be the ancient Ashdod. It consists of 100 or 150 of what the people call houses, miserable cabins and holes, built of stone, covered with branches of trees, and roots, and these again with earth, so that vegetation appears every where on the top of them. The place is inhabited wholly by Musselmans.

[In ten hours and a half ride after leaving Esdood, they arrived at Jaffa; and, word being sent to Mr. Damiani, the English consul, his Dragoman came to procure them admittance into the city. They took lodgings in the consul's house, which stands by the seaside, and, placed as it is supposed, at, or very near the place, where Simon the tanner lived, and the Apostle Peter was lodged. At evening the table was served by a man of Greek origin, who was 100 years old, and had been 80 years a servant in the family of Mr. Damiani and his father.

On the 24th they left Jaffa on mules and asses, and, after a ride of four hours, arrived at Rama, or Ramla, the Arimathea of the Scriptures.]

Friday, 25. At half past 5 we set out for Jerusalem, comforted with the hope, that this was the last day of our journey. At 8, we crossed a hill, and then entered a valley, which we were half an hour in passing. Soon after this we came among the mountains. For some time, our road lay along the bed of a brook, in a deep ravine, with mountains of rock rising up like pyramids on each side of us. By degrees the ascent became more steep, till we reached the height of these ragged mountains, where we had a good view of the plains between us and Jaffa. It was often with difficulty that our beasts could walk, on account of the badness of the roads, and the steepness of the mountains. These mountains are covered with small shrubs, suitable for goats, of which we saw several large flocks. There are no forests, but in the vallies and on the sides of the hill are many olives and fig-trees.

[A little past noon they came to a village, which Chateaubriand calls the village of Jeremiah.]

After crossing a high mountain, we passed through a deep valley, where is a small village called Kaloona. The mountains here are of a peculiar formation. They seem almost as if built by the hand of man, and rise gradually, step by step, like pyramids. Each step, however, is so fastened into the "Everlasting Hills," as to show you that it was placed there by the hand of Him, who existed "before the mountains were brought forth." On these steps, which are sometimes three or four rods wide, and sometimes only a few feet, you see soil which produces shrubs; and, when cultivated, vines, figs and olives. The country continued the same till we were within half an hour of Jerusalem, when all at once Mount Olivet and the Holy City opened to our view. Thus it is often with the last hours of the Christian. He is obliged to pass over a rough and wearisome way, where he is continually exposed to the attacks of enemies, till near the close of life—till his feet are about to stand within the gates of the New Jerusalem, and then he is favoured with some bright visions of the place he is soon to enter.

As we drew near the city, we remembered how our dear brother Parsons, when wars and rumours of wars obliged him to leave the place, turned back his eyes, as he ascended the hill west of Jerusalem, and wept and said, "If I shall find favour in the eyes of the Lord, he will bring me again, and show me both it, and his habitation." Alas for us! these words were fulfilled in a much higher sense than he then anticipated. His divine Saviour has given him an infinitely higher felicity, even that of seeing and enjoying the bliss of that Eternal City, in which the divine glory dwells.

With feelings not easily described, about four o'clock, we entered JERUSALEM. The scenes and events of 4,000 years, seemed to rush upon our minds; events, in which heaven, and earth, and hell, had felt the deepest interest. This was the place, selected by the Almighty for his dwelling, and here his glory was rendered visible.—This was the "perfection of beauty," and the "glory of all lands." Here David sat and tuned his harp, and sung the praises of Jehovah. Hither the tribes came up to worship. Here enraptured prophets saw bright visions of the world above, and received messages from on high for guilty man.—Here our Lord and Saviour came in the form of a servant, and groaned, and wept, and poured out his soul unto death, to redeem us from sin, and save us from the pains of hell. Here, too, the wrath of an incensed God has been poured out upon his chosen people, and has laid waste his heritage.

Christian Brethren in America;—Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men: for all men have not faith.

We have viewed Jerusalem from different stations, have walked around it and within it, and have stood on the Mount of Olives, with Josephus' description of it in our hands, trying to discover the hills and vallies as laid down by him near 1800 years ago; and after all our research, we compare Jerusalem to a beautiful person, whom we have not seen for many years, and who has passed through a great variety of changes and misfortunes, which have caused the rose on her cheeks to fade, her flesh to consume away, and her skin to become dry and withered, and have covered her face with the wrinkles of age; but who still retains some general features, by which we recognize her as the person, who used to be the delight of the circle in which she moved. Such is the present appearance of this Holy City, which was once 'the perfection of beauty, the joy of the whole earth.'

Maundrel measured the city, and judged it to be two miles and a half in circumference. According to Josephus, it was 33 furlongs in circumference before Titus destroyed it. Mount Zion was then included, and the city seems from this description to have extended further north than it does now. The wall of the city is high, but not thick. From counting the rows of stones we suppose the height, in different places, to be 40, 50, and perhaps 60 feet. There is a castle, with two towers, on the west side, a little south of Jaffa gate, to which travellers have given the name of Pison's Tower. For a little distance, near the northeast corner, there is a trench without the wall, but now nearly filled up.

In regard to the population of Jerusalem, the following estimate seems to us as probably correct as any one we have heard, viz:

Mussulmans,	10,000
Jews,	6,000
Greeks,	2,000
Catholics,	1,500
Arminians,	500
Total,	20,000

RELIGIOUS INTELLIGENCE.

CHEROKEE MISSION.

BRAINERD.

[From the journal kept at this station we select the following notices:

A church was organized at Hightower on the 12th of October last, consisting of six persons belonging to the mission family. Three natives were also received as candidates for baptism.]

Oct. 15. Brother John Arch returned from a circuitous tour, which he has been to the eastern extremity of their nation, and visited his relatives, and many of his former acquaintances. He finds a very pleasing change since he travelled in these dark regions a year ago. Then he found multitudes who had never heard of a Saviour, and almost all quietly pursuing the old way. Now in every cabin which he visited, they were inquiring with becoming seriousness. He says that all the Cherokees in these parts are now prepared to receive missionaries; and he wishes to go and spend one year on the Arkansaw, in hope that they may also be prepared. He returned by way of Newtown, and spent the last Sabbath with the Council. They have passed a law that no busines shall be done in the Council on the Sabbath, nor in the vicinity of the Council during its sessions. The outward observance of the day was strict and solemn.

In the course of November, there arrived at Brainerd, on their way to different stations assigned and to be assigned, Mr. Samuel Moseley, a licenced preacher and missionary, with his wife; Messrs. David Wright and David Gage, schoolmasters, with their wives; Messrs. William Holland and Josiah Hemmingway, farmers, with the wife of Mr. Holland; Mr. Ebenezer Bliss, mechanic; together with Miss Electa May, Miss Sophia Sawyer and Miss Philena Thatcher.

[A school was commenced at Haweis, (formerly called Turnip-mountain,) about the middle of November.]

DWIGHT.

[A Post-Office is established at Dwight, and Mr. Washburn is appointed Post-Master.]

Extract of a letter from Rev. A. Finney, dated Oct. 17, 1823.

At present the affairs of the Mission are in a prosperous train. Health has been more generally enjoyed in our family than in preceding years. Sixty promising children are enjoying the benefits of instruction and privileges of the family. The institution is growing in favor with the people, and at no time since the commencement of our enterprize have we had more of the confidence of the Natives than at present. If we had men and means, our operations would be greatly extended. Several schools might be established in every village, and all the rising generation of this part of the tribe brought under the influence of moral and religious instruction.—These lost sheep of the house of Israel might be found, and brought into the fold of Christ, if the Gospel could be preached to them; but our days are consumed with care and labor of a secular nature, while all around us ignorant of the Saviour, are dying untaught the way of life.

Miss. Herald.

The latest accounts from the Society Islands are very interesting. The little island of Raiatea, is now to be numbered among those converted to Christianity.

"At one meeting 150 persons were baptized, making the whole number of the baptized 1100, and leaving only 200 unbaptized persons on the island! The church consiss of about 150 persons.

"Tamatoa, the present king, is represented as a very respectable, intelligent person, and is regarded by the missionaries as sincerely attached to the truth. He has repeatedly remarked, that when he reflects how often he has allowed the people to offer sacrifice to him, and worship him as a god, he is covered with shame, and can scarcely believe that God can pardon him; only, he adds, as he was then ignorant of Jehovah and Jesus, he hopes that God has forgiven him for the sake of his dear Son; and that, by his Holy Spirit, the word will so grow in his heart, that he shall not return any more to sin."

The arts and sciences are also progressing; and the process of civilization is rapidly going forward. The Missionaries commenced their station there as late as the year 1818.

Intelligence communicated at the Monthly Concert, in Boston.

The following is a sketch of the Missionary intelligence, communicated at the United Monthly Concert in Boston, on the evening of the first Monday in February.

On the 2d of June last, Mr. Fisk made preparation for a journey, in company with Mr. King, to the Dead Sea and the River Jordon. To protect themselves from robbers, they employed the captain of a band of robbers as their guide.

On a mountain near the Dead Sea, Mr. Fisk found the rocks strongly impregnated with sulphur. A small piece of one of them being thrown upon the fire, burned with a bluish flame about four inches high. After burning for half an hour, it had lost nothing in size; but the weight was diminished, and the substance became brittle and white like chalk.

The waters of the Dead Sea are clear—but bitter and nauseous to the taste. The opinion that on account of their weight, they are unmoved by the force of wind, is without foundation—also the notion that birds cannot, or do not fly over their surface.—Mr. Fisk saw many of them upon the shore and above the water. The idea that vessels do not sail there is better supported; for no vessels have been built for the purpose.

The whole country on this Sea and the banks of Jordon, as far as Mr. Fisk travelled, is desert, and inhabited only by a few Bedouin Arabs. The Jordon is a small sluggish river; and its banks in many places are marshy and covered with bushes. Mr. Fisk swam across it, and "on the other side beyond Jordan," sat down, in company with a few Greeks, and read the third chapter of Joshua and the third chapter of John.

On a hill a little to the West of the Jordon, Mr. F. saw a heap of stones, said to mark the spot where Joshua placed the stones which he took from the bed of the river, when it was miraculously divided for the passage of the children of Israel. He sought for the "Apple of Sodom," of which he found two kinds—both unpleasant to the taste.

The ancient Jericho contains at present only 300 inhabitants—all Mussulmans. The walls of the houses are of stone—the roofs of bushes and clay. A little to the North West of this place, is a stream of pure water; which is supposed to be that which Elisha healed. The stream issues from the foot of a mountain, on which our Saviour is said to have fasted 40 days.

At Jerusalem, Friday June 20, the missionaries repaired to the walls of the city opposite Mount Moriah, where the Jews on that day of the week, resort to mourn over the desolations of their country. At this place about 30 Jews were sitting upon the the ground, reading Hebrew books and mourning. This is a privilege for which the Jews are obliged to pay their Turkish masters. From one of the Greek convents at Jerusalem more than $150,000 have been exacted by the Turks, since the commencement of the war.

On the day of Pentecost, June 27, there were five Missionaries at the Holy City; viz. Messrs. Wolf, Fisk, and King; Mr. Way, and Mr. Lewis from the University of Dublin.—*Bost. Telegraph.*

SUMMARY.

Mr. Rowley, missionary of the English Church in India within the Ganges, informs us that the most sensible among the Hindoos there, are obtaining a conviction of the insufficiency and folly of their idolatries; and some are becoming inquisitive relative to salvation. At a meeting, a learned Brahim seemed disposed to engross all the conversation. One of his disciples checked him, saying; "We have enough of you at all times; now permit the gentiles (missionaries) to speak." Mr. B. says; "All appeared anxious to know how God could be reconciled to sinners." Their prejudices however in favour of their absurdities are strong and powerful.—*Northern Spectator.*

The late conversion of the young Persian Mahamed Ali, it appears, has excited considerable interest among the neighboring Persians. He himself has been abusively treated: but in some instances he has confounded his gainsayers; and individuals are beginning to be shaken in their Mahomedan principles.

State of Religion in Illinois and Missouri.—The Rev. T. M. Peck, a Baptist missionary in Missouri, writes that the prospects of religion in these states, "are more favorable than they have been for six years past. In the country of Boon's Lick, Missouri, an extensive revival of religion has existed for more than a year. Upwards of 500 have been added to the Baptist churches, and considerable numbers to the Cumberland Presbyterians, and other societies. In several settlements in Illinois, also, the spirit of serious inquiry is increasing. Missionaries are greatly needed in this country.—*N. Y. Ob.*

Prayer for Colleges.—The 27th inst. has been recommended by the American Ed. Society, as a day of fasting and prayer in behalf of our Colleges. The Bost. Rec. urges its observance by several important considerations. "It is not a light thing to pray"—"The united prayers of Christians will be heard."—'There is a want of gospel labourers'—'there are pious parents whose unconverted children are now at college'—'the officers of college and the pious students would be encouraged, and strengthened by the measure,' and it is added, 'that at the present time there is not known to be a revival in any of our colleges.'

Penitent Females' Refuge.

The efforts of the "Boston Society, for Religious Purposes," have been remarkably successful in removing a deadly evil which long remained untouched. It is now nearly three years, since the Female Refuge was established, and other measures were adopted in connexion with it, to purify a corrupt part of this city. What influence the measures of this Society have had, in drawing the attention of the city government to this subject, or what part of the labour it has sustained, of producing the great change which has already been produced, it is impossible to tell. It is enough to know, that the Society has aimed three years, with steady, and persevering, and prayerful exertion, to remove the evil; and the city government with a strong arm, has taken hold of it. *For three months past, there have been in the City Jail, more than sixty, and sometimes ninety abandoned Females.* The government has at length become such a terror to them, that the part of the city which they formerly frequented, is no longer reproached as the way to hell.—*Bost. Rec.*

The assistant Sec. of the A. B. C. F. M. has been compelled to relinquish his station for a time, on account of ill-health. As the Secretaries will both be absent for a considerable length of time; the friends of the society are particularly desired to renew their exertions and continue their prayers in its behalf.[*Bost. Rec. Con.*

A Bible Society, for the county of Livingston, auxiliary to the American Bible Society, was organized at Geneseo, on the 28th ult. James Wadsworth, Esq. President; C. H. Carroll and Jeremiah Riggs, Esqs. Vice presidents; O. Hastings, treasurer; Rev. N. Bull, corresponding secretary; and A. H. Bennett, Esq. recording secretary. A board of Directors, one of them located in each town in the county, was also chosen.

Episcopal Churches in New-York City.

Two have been erected during the last year. The whole number belonging to this denomination in the city is 17.—*N. Y. Ob.*

Dr. Chalmers—The Scottish papers mention that ninety-nine students attend the Lectures of the Rev. Dr. Chalmers—being thrice the number of the Moral Philosophy Class of last year.—A later account gives 120 as the present number of students.—*Religious Chron.*

The address lately delivered at Glasgow at a dinner given by the citizens to Dr. Chalmers, which has been publicly attributed to Bishop Chase is now stated to have been made by the Rev. Ira Chase of Columbia College, Washington.—*ib.*

It is related of Mr. Simon, the converted Jew, that, in a letter to his father, who most severely censured him for renouncing his religion, and embracing Christianity, he said, "I cannot help it: I did not embrace Christianity; Christianity embraced me."—*ib.*

A "Meliorating Society" has recently been formed in Lansingburgh.

The treasurer of "*The Albany Domestic Missionary Society*," acknowledge the receipt of 30 dollars, from Ladies of the first Presbyterian church, to constitute their Pastor, the Rev. Henry R. Wood, a member for life.

Princeton Theological Seminary.—The number of students, as given in the catalogue, was 553.

Receipts for Princeton.—The Treasurer of the General Assembly of the Presbyterian Church, acknowledges the receipt of $943 in December, for the Theological Seminary at Princeton.

Andover Theological Seminary.

From the late Catalogue, it appears that the whole number of Students is 137, of whom 5 are Resident Licenciates. The Senior Class contains 45, the Middle Class 51, the Junior Class 36.

Hamilton College, N. Y.—Number of students, as given in the last catalogue—Senior Class 24, Junior 25, Sophomore, 38, Freshmen 23—Total 107.

The Treasurer of the Theological Seminary of Auburn, acknowledges the receipt of the following sums in donations and on subscriptions, since 11th Dec. last.

From	Gerrit Smith, Esq. of Peterboro,		$20 00
,,	Elijah Mann, of Granby, by Rev. H. Smith,		5 00
,,	Joseph Rice,	do. by do.	2 00
,,	Arvan Rice, of Hannibalville,	do.	3 00
,,	Heman Rice,	do. do.	2 00
,,	Stephen Brace, Oswego,	do.	1 00
,,	Camden Benevolent Society,	do.	7 00
,,	Daniel Kellogg, Esq. Skaneateles, (by J. S. Seymour,) donation,		100 00
,,	Rev. Evan Johns, by Rev. D. C. Lansing, donation,		20 00
,,	William Post, on subscription,		8 00
,,	Benjamin Johnson, of Ithaca,		2 00
,,	Samuel Benham,	do.	3 75
,,	Deacon Belcher, Berkshire, by Rev. Mr. Wisner,		14 00
,,	Asa Leonard,	do.	6 00
,,	Solomon Leonard,	do.	75
,,	Phebe Wilson,	do.	50
,,	Peter Wilson,	do.	5 00
,,	Esbon Slason,	do.	1 00
,,	Horatio Ross,	Owego,	2 50
,,	William Pumpelly,	do.	2 00
,,	William Ely,	do.	2 00
,,	Job A. Smith,	New-Town,	2 00
,,	Sarah Cleaves,	do.	3 00
,,	Aaron Konkle,	do.	2 00
,,	Joel Jones.	do.	1 00
,,	Phineas Helme,	do.	3 00
,,	Ebenezer Sayre,	do.	8 00
,,	John McConnel,	do.	6 00
,,	Luman Hopkins & wife,	Bath,	2 00
,,	George G. Higgins,	do.	5 00
,,	Daniel Cruger, Esq.	do.	5 00
,,	Daniel McKenzie,	do.	3 75
,,	Rev. James Hotchkin,	Prattsburg,	5 00
,,	Joel Pratt,	do.	12 50
,,	Samuel Hayes,	do.	13 00
,,	Nathan Loomis,	Middlesex,	1 00
,,	Timothy Moore,	do.	2 00
,,	William Hamilton,	Brutus,	13 00
,,	Consider Shaw,	do.	13 00
,,	James Bennett,	do.	10 00
,,	William Emerick,	do.	5 00
,,	William Stevens,	do.	9 30
,,	James Raynor,	Brutus,	5 00
,,	Moses Treat,	do.	25 00
,,	David Dixon,	do.	10 00
,,	Ephraim Emerick,	do.	10 00
,,	Aaron B. Shelden,	do.	10 00
,,	J. J. B. Roads,	do.	10 00
,,	James Dixon,	do.	16 00
,,	Richard Rhudes	do.	10 00
,,	Daniel Calkins, Esq.	Fleming,	5 00
,,	Bostwick Brown,	Aurelius,	10 00
,,	Estate of Fred. Gearheart,	Scipio,	5 00
,,	Elijah Devoe, Esq.	Owasco,	6 66
,,	Asa Munger,	Auburn,	12 00
,,	Nathaniel Crandal,	Winfield.	1 00
,,	Zenas Eldred,	do.	1 25
,,	Rev. Jonathan Hovey,	do.	1 25
,,	Jesse Churchell,	do.	1 00
,,	Almond Luce,	do.	1 00
,,	Jonathan Chaphen,	do.	1 00
,,	Rufus Leonard,	do.	1 00
,,	John Kelly,	do.	2 00
,,	Doct. Joseph Clary,	Mentz,	10 00
,,	Estate of Moses Gilbert,	do.	25 00
,,	Asahel Lyman	Homer,	10 00
,,	Estate of Obadiah Bois,	do.	5 00
,,	William Elder,	do.	2 00
,,	Aholiab Buck,	Mentz,	10 00
,,	Deacon Sackett,	Aurelius,	6 00
,,	Ephraim Goodrich,	Fleming,	10 00
,,	Samuel Rhodes, by Rev. Mr. Cowan, Skaneateles,		10 00
,,	Maj. B. J. Van Valkenburgh, Brutus,		16 98
,,	Joseph Esty, Ithaca,		1 00
,,	A lady, M. C. in Ithaca, 1 pair of Ear rings,		
From	Eleazer Lord, Esq. of N. York, sundry books valued at		
,,	Rev. A. M. Cowan of Skaneateles, sundry books valued at		12 50
		Total,	$596 13

RICHARD STEEL, *Treasurer.*

AUBURN, 15th Jan. 1824.

Political.

FOREIGN.

Spain.—The last accounts from Europe, represent Spain, as continuing in an unsettled state. The king, it is said, desires the restoration of the inquisition: but the event is by no means certain. Seventeen of the persons concerned in a riot at Madrid, had been shot. The French light cavalry which were to return to France, had received counter orders. Gen. Mina was living at Stonehouse, waiting the arrival of his wife; and many persons of distinction had visited him.—The king continued his rigorous measures in relation to the constitutionalists; and had changed his ministry.

Greece.—The late accounts respecting the Greeks are of a contradictory nature. The Oriental Spectator lately received at Boston, represents the Greeks in the Island of Candia, as having been defeated by the Turks, with the loss of 5000 men. This is probably untrue, as the Spectator is a paper little to be relied on. A private letter from a Bostonian residing at Smyrna, dated, five days later than the Spectator, represents the Greek cause, as still going on prosperously.

The acting government of Greece is said to have received intelligence that a committee of Plenipotentiaries are to be sent to her from the "*Alliance*," to propose plans for the future settlement of the government. This representation we presume is premature, though it may soon be realized.

Turkey.—Letters from Constantinople, announce that a Russian diplomatic agent was expected.

England and France.—There is no news of importance either from England or France.

One of the French papers places the English and the Turks on a level, respecting the '*Holy*' Alliance—the one being a nation of "*heretics*" and the other, a nation of infidels. The English courts of justice have been much incommoded, by the public journalists. It being the fashion in that country, to publish *every* thing; the public mind becomes excited to the prejudice of the parties concerned.

DOMESTIC.

Congress.—Mr. Webster's resolutions, as was anticipated, occasioned much debate. Mr. W., Mr. Clay and Mr. Randolph, distinguished themselves in the debate; but the resolutions have at length been set aside. The question respecting the election of President and V. President; and the bill providing for building ten ships of war, are still before Congress. The tariff is not yet established. Bills relative to internal improvement in roads and canals, are before the house; and many petitions of a local nature have been presented.

LEGISLATURE.—The bill relating to the election of President and Vice President, has undergone several amendments: but it remains uncertain how it will ultimately be disposed of.—Several petitions of a local nature are before the house; and notice has been given of several bills to be introduced. Among the latter, is one to reduce the rate of interest in this state.

MARRIED,

At Clinton on the 10th inst. by the Rev. Dr. Norton *John Kirkland* Esq. to Miss *Mary Raymond* all of that place.

At Trenton, on Wednesday the 12th inst., by the Rev. Mr. Waters, Mr. *Aaron Kellogg*, of Clinton, to Miss *Eliza Dodge*, of the former place.

Died.

At Manlius, N. Y. on the 27th January Mrs. *Nancy A. Moore*, wife of Doct. Henry B. Moore; and daughter of Elihu and Polly Ewers, formerly of Franklin Co. Mass., aged 25 years.

Mrs. M. became hopefully pious at the early age of 7 years.

Her conviction of sin, her views of the sovereignty and justice of God, and of the necessity of a Saviour, were such as to have a manifest influence upon her life and conversation.

She distinguished herself as a member of various Missionary and charitable Institutions, and she ever sought the prosperity of Zion.

Her conjugal and parental relations, were sustained with great fidelity; and she endeared herself to the numerous circle of her acquaintances.

She was one of those self-diffident Christians, who live between hope and fear; and for a few of the last weeks of her life, she appeared to be shrouded almost in impenetrable darkness.—But her distress was not of long duration: and she was afterwards favoured with the brightest manifestations of the Divine presence; with resignation and with extacies of joy, she met her approaching dissolution: and died serenely—like the cloudless setting of the vernal sun.

☞ The Editor of the Boston Recorder, of the Bennington Gazette, and of such Journals as are published in the vicinity of Greenfield, Mass. are desired to insert the above notice.

(*Communicated.*)

POETRY & MUSIC.

"Kindled only at the skies."

CONVERTED INDIAN.

There is something exquisitely true to nature, as well as illustrative of the pious breathings of the heart, contained in the following simple lines. We know not their author: but, they were transcribed not long since, from the common-place-book of a friend.

In dark woods no Indian nigh,
Den me look heaben! send up cry,
Upon my knees so low;
Dat God on high in shining place,
See me in night with teary face,
De priest did tell me so.

God send his angel take me care,
He come himself, he hear my prayer,
If inside heart do pray;
He see me now, he now me hear,
He say poor Indian nebber fear;
Me wid you night and day.

Den me love God wid inside heart;
He save my life before,
God love poor Indian in the wood,
So me love God, and dat be good,
Me praise him two times more.

Music.

That voice, O, how its warblings thrill
Each nerve with rapture while I hear!
While ev'ry earthly thought is still,
And *none but purest pleasures fill*
My senses, crowding at my ear.

There is an enchantment in the creations of genius, which operates irresistibly on the man of cultivated taste. It leads him, not only to look with an eye of forbearance, on the minor faults of an author; but, to loose sight of the moral tendency of every thing that the muses have condescended to bestow upon him. We are apt to conceive a veneration for the masters of fiction and of song, which, like that of the loyalist for his prince and his sovereign, leads us to attribute moral excellence where it is wholly wanting; to over-look every departure from moral rectitude, in the tastefulness, the splendour and the dignity with which they are connected.

But this is irrational: We live in too late an age to believe in the infallibility of genius.—She herself, is not a goddess; but a gift from the Giver of all things—a gift most liable of all things to be perverted. The question whether ethics should be carried into the province of taste, is no longer of doubtful solution. If it ever *has been* doubtful, there is now an individual living whose poetical writings must forever set it at rest. This age has produced a very daemon of poetic inspiration whose unholy lyre will do more against the cause of Christian piety, than can be effected by all the *prosaic* speculations of his infidel cotemporaries. He searches his own dark soul for the themes of poesy; and gives his vilest appetites to the melody of his lyre.

Nor is he entirely without a parallel in the ranks of musical cultivation. It is recorded of the great Handel himself, that he could swear successively in five different languages—that he was unconquerably proud; and that his temper was so irritable and so violent, that, even a queen of England dreaded giving him offence.—The famous Farrinelli was so impiously vain, as to exclaim, "*One God and one Farrinelli.*"—Giardini is said to have been animated with the very spirit of a fiend. Mozart was the victim of sensuality; and Haydn, though remarkably industrious and abstemious, could live for years in open familiarity with a mistress, to the neglect of a virtuous wife.

These men and their numerous imitators it is true, have written much that is superlatively excellent. Theirs is the pride of genius; and they have not been wholly destitute of its virtues.—Yet, as might be expected, they have frequently lost sight of the moral capabilities of the art: Like the poets, they have written too exclusively for fame and for self-gratification: they have too often lent their aid to the vices of the fashionable world; and their lyre, with all its enchantments, has sometimes been sprinkled with the grossest sediment of moral pollution.

And if overgrown folios have virtually been dedicated to Bacchus and to Venus, by some of the great composers of different ages and countries; there have not been wanting executants and amateurs to feed upon, and to scatter the infection from their pages. Musical executants have too long been proverbial for their viciousness of character; and for their indifference to the true intellectual influences of the art.

But happily the vicious classes of musicians, are not generally tolerated in our country. In many places at least, we can number the most virtuous and respectable citizens among our ranks. This is indeed a favorable circumstance; and one which must in time, produce corresponding results. Yet, as to selections of pieces, and as to their style of performance, there is still a great want of discrimination. And this is the circumstance to which we are particularly desirous, in our desultary course of essays, to call the public attention. If music is the language of feeling and persuasion—if, like poetry, it addresses itself to the imagination, and to the passions; its moral interests are not lightly to be disregarded; and if some of the first rate artists have been too heedless in this respect, then let us be careful how far we imitate their example. We *must look to them as masters of the art;* but let us avoid their faults, and copy only what is worthy of imitation. Above all, let us remember, that it is *one thing* to acquire abilities, and *another* to make a proper use of them. The highest musical powers, are always the most liable to be perverted: and if we mistake not, the present times of musical cultivation in the various portions of our own country, are not wholly without examples of this nature.

We do not give this intimation, as the result of any recent discoveries. We have long felt the general want of effectiveness, in the musical performances of our country, and have industriously sought for the remedy. Nor have our observations been confined to a single district or country, or class of performers; or to any one department of the musical art. Nor have we the least doubt, as to the capabilities of music; the art might easily be made to unite the highest gratification, with moral utility; and thus become as it ever ought to be, a powerful auxiliary in the promotion of morals and religion.

We have not the vanity to set ourselves up, as public reformers; but, certainly, it falls within our province to *watch the progress of the art,* and to speak of it with *plainness and sincerity.*

As our essays must be brief, we intend hereafter, to confine each of them to a single topic; reserving for ourselves the prerogative of noticing such passing events and occurrences as have a bearing on the best interests of the art.

Statistics.

A BRIEF VIEW OF THE MISSIONS

Under the care of the United Foreign Missionary Society, whose Officers reside in N. York.

The Society was instituted in July, 1817, under the patronage of the General Assembly of the Presbyterian Church, & the General Synods of the Reformed Dutch, and Associate Reformed Churches.

I. UNION MISSION.

Commenced in 1820.—Situated on the west bank of Grand River, about twenty-five miles north of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi.

Rev. William F. Vail and Rev. Epaphras Chapman, *Missionaries;* Marcus Palmer, *Physician and Surgeon;* and Messrs. William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and Geo. Requa, *Assistant Missionaries.* There is a school at this station of thirteen Indian children, who live in the Mission Family.

II. GREAT OSAGE MISSION.

Commenced in 1821.—Situated on the north bank of the *Marias de Cein,* about six miles above its entrance into the Osage River, and about 3 miles southwest of Fort Osage. Rev. Nathaniel B. Dodge, Rev. Benton Pixley, and Rev. William B. Montgomery, *Missionaries;* William N. Belcher, *Physician and Surgeon;* and Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amos Jones, *Assistant Missionaries.* At this Station there is a school of fifteen Indian children, living in the Family.

III. TUSCARORA MISSION.

This Mission, having been under the care of the New-York Missionary Society about twenty years, was transferred to the United Foreign Missionary Society in Jan. 1821. It is situated in the Tuscarora Village, about four miles east of Lewiston, Niagara County, New-York.

At this station, we have a Church of twenty-one Indian members. The Rev. James C. Crane, having resigned the charge of this Mission, the vacancy is temporarily filled by the Rev. Mr. Smith of Lewiston.

IV. SENECA MISSION.

Commenced by the New-York Missionary Society in 1811, and transferred to the United Foreign Missionary Society in Jan. 1821. Situated about four or five miles from Buffalo, near the outlet of Lake Erie.—Rev. Thompson S. Harris, *Missionary,* and Mr. H. Bradley, *Assistant Missionary.*

There is a Church of four Indian members—also a School of thirty Indian children, living in the Mission Family.

V. CATARAUGUS MISSION.

Commenced in 1822.—Situated near the shore of Lake Erie, and about thirty miles from Buffalo. Mr. William A. Thayer, *Assistant Missionary.*

A school of twenty one Indian children living in the Family.

VI. FORT GRATIOT MISSION.

Commenced by the Northern Missionary Society in 1822, and transferred to the United Foreign Missionary Society in September, 1823.—Situated on the River St. Clair, about one mile below the outlet of Lake Huron. Mr. John S. Hudson, *Assistant Missionary.* A school of twelve or fifteen Indian children living in the Family.

VII. MACKINAW MISSION.

Commenced in October, 1823.—Situated on the Island of Michilimackinack, within the limits of the Michigan Territory. The Rev. William M. Ferry; *Missionary.* A school of ten or twelve Indian children, living in the Family.

Most of the Missionaries have wives; and at the various stations there are eight unmarried females, who are occupied in teaching, or in domestic avocations.

For the Western Recorder.

FEMALE CHARACTER.

In the aspect of society, the female of the present period, is pre-eminently distinguished.—While her domestic duties are not neglected; she rises above her wonted sphere, and her hand is seen in every good work. She administers relief to the sons of poverty and distress; and to the broken hearted, she brings the oil and the wine of consolation. No scene of wretchedness or misery, however appalling, can prevent her approach. Impelled by a holy zeal, she enters the darkest abode, and the humblest cottage, in search of the objects of her charity.

To the sons of genius and virtue, oppressed with poverty and struggling to qualify themselves to labour in the Gospel vineyard, she extends the hand of relief; she moves the social circle to acts of industry; and the requisite means are provided. She listens to every call of humanity; she lends her assistance to every benevolent enterprize. From the waste places, from the borders of the aborigines, from the shores of Africa, from the islands of the sea, from the immense regions of heathenish darkness, she listens to the Macedonian cry; her exertions and her alms are blessed; and streams of mercy are sent down from heaven in answer to her prayers.

Her influence is not confined to the brief period of her earthly career: her example shall descend to future ages; and generations yet unborn, shall rise up and call her blessed.

CHRISTIAN PHILOSOPHER.

For the Western Recorder.

MR. EDITOR.—The interest felt by the Churches in the character of those whom they send on errands of mercy to the heathen, will perhaps, justify me in offering for insertion in your paper at this late period, a few extracts of letters written by Mrs. Graves, [Missionary] while in America, to a female friend. It will probably be recollected, that Mrs. G. left Bombay for America, as the only probable means of restoring her health. With the disinterested spirit of a Martyr, she resolved, rather than call her husband from his labours, to encounter the dangers of the Deep, and, almost without an attendant; and this, with but a faint hope of ever again meeting her dearest earthly friend.

In her passage from Liverpool to America, her christian confidence was put to the severest test: but when bereft of every earthly support—that "Hope, which is like an anchor to the soul, both sure an stedfast did not forsake her."

In the fearful prospects of a watery grave, she committed her soul with calm serenity to that Being, whose footsteps are in the mighty deep—while she reminded the terrified sailors of the necessity of preparing for an immediate summons to appear before their Judge.

During her passage, her *humility,* led her often to reproach herself as being the Jonah, who caused the "mighty tempest in the sea;" while in one instance the sailors told her with tears, that *her* prayers were the means of rescuing them from immediate destruction.

The letters from which the following extracts are taken, were written in June, August and September, of 1823:—The first exhibits her feelings in relation to the restoration of her health.

'My health is very good at present, and I am therefore, laid under *renewed* obligation to be entirely the Lord's. O what a weight of responsibility devolves upon me! I fear that after all my pretensions, I shall be left to wound the cause and be a castaway, because I devote almost all my time to do for others, and neglect my own vineyard. O pray for me, that I may grow in grace and every chirstian virtue.

The following, while it shows her anxiety relative to the time of her return to India, evinces the leading trait in her christian character, *humility.*

'I know you will be anxious to learn the contents of Mr. Hill's letter, relative to the sailing of a vessel this fall. Mr. H. inquired of Mr. R——. of Boston, whether he knew of any vessel about to sail for Calcutta; he replied, it was *not at all* probable that any vessel would sail for that port, either from Boston or Salem. Such my dear sister, is the information received from that quarter. I am looking *now* to N. Y.: I hope soon to *hear,* that this matter may be decided.—O my sister, pray for me, that I may have no will of my own, but be swallowed up in the Divine will. Mr. Hill says, "I have every confidence that the Lord will smile on the very important and interesting mission at Bombay: and if he sees best that you should return," which I trust will be the case, the ship will be provided, and will sail in the very best time."

In her last letter dated at Boston, after giving vent to the grateful emotions of her soul; she alludes to the low state of the funds of the Board, which compelled them to decline the immediate services of two young men, who offered themselves for the Bombay Mission.

'I expect to sail the first of next month, in the ship Pagoda, for Calcutta. Bless the Lord with me, my dear friend: yea, bless Him ten thousand times. Bless Him O my soul and all that is within me. Is it not singular that I should come on *here,* just in time to make every preparation before a vessel should sail? It was not known till about two hours ago that this vessel was going.

'Must Missionary stations be given up for want of funds? O that God would open the hearts of His children in every place, to give liberally of *that* treasure, which is so necessary for the extension of the Redeemer's kingdom, and which is His property altogether. *Can it be,* that this great work must fail for want of a little gold and silver? Is not this the work of the Lord? I verily belive it is. May God preserve me from a faithless, slothful disposition; give me more and more a spirit of prayer and supplication, and assist me to do with my MIGHT, what my hands find to do.

'O my dear friend do pray earnestly for me, that I may be preserved from doing any thing to dishonour the cause, and that God would raise up, qualify, and send forth more faithful laborers into His vineyard.'

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CANNIBALS OF NEW ZEALAND.

A late number of the N. Y. Observer, contains an extract from the London Missionary Register, relating to the inhabitants of New Zealand, which gives a still darker picture of those cannibals than any thing we have yet seen. We select the following:—

Dec. 21.—This day Shunghee and his people, with some other tribes, arrived here from the fight, with the dead bodies of Tettee and Apoo. Most of the European men went down to the point, about a quarter of a mile, to see the ceremony of their landing; but very sorry were we that our curiosities led us to witness such a scene of horror.

A small canoe, with the dead bodies, first approached the shore: the war-canoes, and those taken in fight, about 40 in all, lay at a short distance. Shortly after a party of young men landed, to perform the war-dance and song usual on their return from fighting: they yelled, and jumped, and brandished their weapons, and threw up human heads in the air in a shocking manner; but this was but a prelude to the horrid work which was about to take place, of which we had no idea.

An awful pause and silence ensued. At length the canoes moved slowly, and came in contact with the shore; when the widow of Tettee and other women rushed down upon the beach in a frenzy of rage, and beat in pieces the carved work at the head of the canoes with a pole; they then got into a canoe and pulled out several prisoners of war into the water, and beat them to death; except a boy, who swam away and got into another canoe. The frantic widow then proceeded to another canoe, and dragged out a woman-prisoner into the water, and beat out her brains with a club with which they pound fern root.

We retired from this distressing scene, as no interference of ours could avail: and we understand, that, after we came away, Shunghee killed five with a sword with his own hand. In the whole, nine persons were murdered this evening, and were afterward eaten by the chiefs and the people. It is a custom with these wretched men to make these sacrifices, as a satisfaction for their friends killed in battle.

The prisoners of war—men, women, and children—are very numerous; but chiefly the two latter. They are said to amount to about 2000; and are distributed chiefly among the different tribes in the Bay of Islands. The people are now more bloodthirsty than ever, talk of going again soon, and mean to sweep the whole Island.

Dec. 22.—Mr. Kemp and Mr. Shepherd went down to the point, to see the body of Tettee. Shunghee was busily employed in making a small enclosure of pieces of a canoe, decorated with feathers and carved work, after their manner, in which to deposit the bodies of the brothers Tettee and Apoo.—Part of the bodies of the people killed yesterday, were then roasting at a fire at a little distance; and some human flesh, ready cooked, lay in baskets on the ground.—Shunghee had the audacity to ask them to eat some, and said it was better than pork. Part of one of the poor women killed yesterday, the natives cooked on the side of the hill back of our house: the head they cut off and rolled down the hill; and several of them amused themselves for some time, in throwing large stones at it till they had dashed it in pieces; when Mr. Puckey got it from them and buried it.

Dec. 31—Saw several human heads stuck upon poles; and the tattooed skin of a man's thigh nailed to a board to dry, in order to be made into the covering of a cartridge box. The people have stuck two human heads upon a high fence opposite our dwelling.

"WHAT THINK YE OF CHRIST."

We are indebted to the "Oracle," a religious Newspaper recently established at Northampton, Mass. for the following eloquent extract of a Sermon delivered at Newburyport, by Rev. S. P. Williams.

'Renouncing all confidence in the opinions of uninspired writers on this subject, because I cannot know indubitably that they are taught of God, I go back to men in whom I am sure his spirit dwelt, and ask them, as they have successively arisen to testify in the case, What think ye of Christ?

'To the oldest of all the sacred historians I appeal, and he assures me in the first prediction of Messiah's interposition, that he shall crush the empire of the destroyer and that in the seed of the woman is to be found the deliverer, mighty to save.——I repair to Enoch, the seventh from Adam, and the holy prophet arrays him in majesty, coming with ten thousand of his saints to execute judgment on all the ungodly, and to convince the injurious of all the hard thoughts they have uttered against him.——I turn to the chief of the patriarchs, still acknowledged the father of believers, and transferring Christ by a figure into the place of the devoted Isaac, find him rejoicing in him, as the Lamb of God who taketh away the sin of the world. Abraham rejoiced to see my day, said the faithful witness, and he saw it and was glad. His immediate descendants too, exult in the same object, and see gathering to his standard the nations of the redeemed.——Descending to David, I find a soul breathing nothing but devotion to this king in Zion, this governor among the nations, and happy only when in concert with all animated nature, his harp is swelling the notes of adoration and praise to him who is to sit upon his throne, to order and establish and possess it forever.——Solsomon succeeds and sings the mutual affection of Christ and his church in the image of a relation, compared with which every other is cold and barren of interest; and in the eye of the church the Lamb's wife, he alone is altogether lovely.——I look in vain for a single mark of indifference to his person, through every other sacred writer, from that age to the period of the latter prophets. But under *their* pencil, the glories of his kingdom and the wonders of his person increase, till this dark and dreary abode of sin, with its hated train of war, pestilence, famine and death, is transformed beneath his influence to a paradise, and the place of his feet becomes the habitation of healthfulness and purity and peace. From the evangelical prophet, whose Messiah of virgin birth is the wonder and desire of all nations, and who is in all to be called the mighty God, the transition is hardly perceptible, to his biographers, who identify in the word made flesh, the very Immanuel of Isaiah, the maker of all things and the eternal life. Under the hands of these historians, Christ is dressed in no meretricious ornaments. He is presented as he was, doing the works of God after the manner of men. He speaks, and it is done. The tempestuous sea is calm at his command, and the preparation of a table in the wilderness,* as in the days of old, is the work of his hand. Moral effects are produced in the same sovereign manner. He opens his mouth to teach, and the poor in spirit are blessed—to comfort, and the mourner in Zion forgets her anguish—to reprove, and the armed band go backward and fall to the ground—to convict the Jewish unbeliever, and a question from his own scriptures silenced him forever. His birth, his life, his death, his resurrection, his ascent to heaven, all are links of the same unbroken chain of wonders and of mercies, by which his claim to our supreme affection is enforced.

'I still pursue and see him still adored by all the holy. By disbelievers, in their several stages of indifference, doubt, denial, still disregarded, rejected, blasphemed. Then, turning to Paul, to whom he appeared out of the ordinary methods of his presence, I ask, What think *you* of Chist? and shewing me his back, thrice scourged for his name, and lifting up his limbs swoln with their load of labours and of chains, he says, with faultering voice, but in purpose immoveable, I have suffered the loss of all things, and count it gain thus to have suffered, for the excellency of the knowledge of Christ Jesus our Lord. I am ready not to be bound only, but to *die* for the name of the Lord Jesus.—In him I live, or rather he in me. And have you no single regret, son of Gamaliel! at your change of masters? Hear! I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge will give me at that day, and not to me only, but to all them who love his appearing.

Thus with different degrees of fervor, do all the apostles triumph in Christ. Not one of them fears that he may have perjured his character. Not one, that he has overstepped the bounds of love and confidence and service, to which he is entitled.

And now, following the last surviving apostle to his happy exile for the word of God and the testimony of Jesus he conducts me in his heavenly vision to the celestial choir, still praising, still adoring, singing still in ever rising strains, in multitude unnumbered, and without discordant note, worthy is the Lamb to receive blessings and glory and honour and power, for he has redeemed us to God by his blood, out of every tribe and kindred and tongue and nation.

Such are the songs of those who have washed their robes, and made them white in the blood of the Lamb. From the testimony of such witnesses, where shall I go, and to which of the latter saints shall I turn for guidance, in forming my opinions of Christ? Thanks be to God, I need no other guides. The authority of man, the doctrines of philosophy, the wisdom of this world, might possibly seduce me, but my sacred guides cannot lead me astray. The noble company we have traced along the heavenly road, until we have seen them enter into the gates of the celestial city, it is safe for us to follow. But can we ever join their company and relish their employments, without their sentiments and feelings? And must not an entrance by another gate, and perseverance in another road, conduct us to a different mansion? Hearer! I shall answer for myself. But you too must answer at the bar of conscience and of God!

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* They spake against God. They said, can God furnish a table in the wilderness.—*David.*

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ANECDOTES.

A curious literary anecdote has reached us of the times of Henry VIII. Tonstall, Bishop of London, whose extreme moderation, of which he was accused at the time, preferred the burning of books to that of authors, which was then getting into practice; to testify his abhorrence of Tindal's principles, who had printed a translation of the New Testament, a sealed book for the multitude, thought of purchasing all the copies of Tindal's translation and annihilating them in the common flame. This occurred to him when passing through Antwerp in 1529, then a place of refuge for the Tindalists. He employed an English merchant there for this business who happened to be a secret follower of Tindal, and acquainted him with the Bishop's intention. Tindal was extremely glad to hear of the project for he was desirous of printing a more correct edition of his version; but the first impression still hung on his hands, and he was too poor to make a new one; he furnished the English merchant with all his unsold copies, which the Bishop as eagerly bought, and had them all publicly burnt in Cheapside: which the people not only declared was "a burning of the word of God," but it so inflamed the desire of reading that volumne, that the second edition was sought after at any price; and when one of the Tindalists, who was sent here to sell them, was promised by the lord chancellor in a private examination that he should not suffer if he would reveal who encouraged and supported his party at Antwerp, the Tindalist immediately accepted the offer, and assured the lord chancellor that the greatest encouragement they had was from Tonstall, the Bishop of London who had bought half the impression, and enabled them to print a second!—*Curiosities of literature.*

Duelling.—The brave and pious Col. Gardner is said to have fought three duels before his conversion; but after the love of God was shed abroad in his heart he declined the acceptance of a challenge by sending this calm and dignified reply—"I fear sinning, though you know I do not fear fighting,"

De Witt, who did more business than any man in Europe, and who always had more leisure, being asked the reason, replied;—that his skill lay in three things.

1st. That he never sent a servant, when he could go himself.

2d. That he never put off till to-morrow, what he could do to day.

3d. That he never did but one thing at a time.

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Feb. 3d, 1824. 3—tf.

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